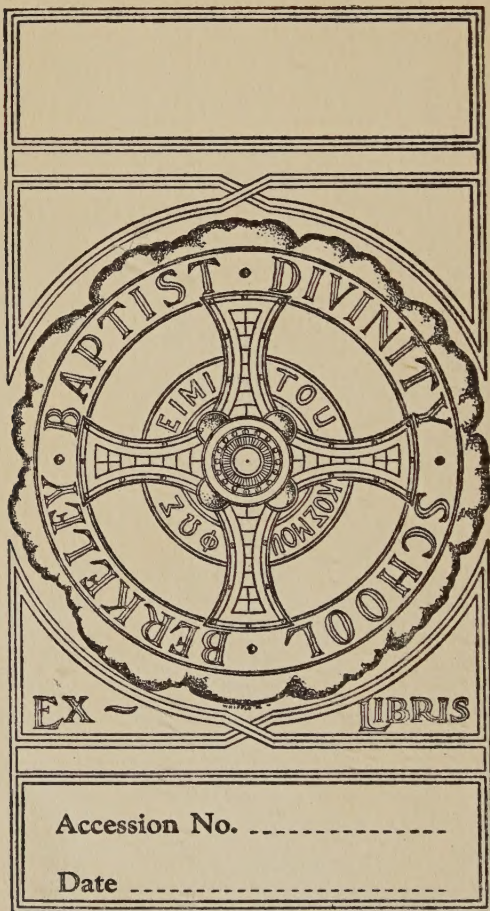


ANECDOTES AND TABLE-TALK

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LUTHER'S TABLE-TALK.

EXTRACTS SELECTED BY

DR. MACAULAY,

EDITOR OF "THE LEISURE HOUR."



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"Luther's mind was literally world-wide ; his eyes were forever observant of what was round him. . . . Being one of the most copious of talkers, he enabled his friends to preserve the most extraordinary monument of his acquirements and of his intellectual vigor. On reading the Table-Talk of Luther, one ceases to wonder how this single man could change the face of Europe."—J. A. FROUDE.



PREFACE.

THE history of the book known to us as "Luther's Table-Talk" is briefly this.—

Anthony Lauterbach, a friend and formerly a pupil of Luther at Wittenberg, was in the habit of noting down the doctor's familiar discourses with Philip Melanchthon, Justus Jonas, John Bugenhagen, and others. In the pictorial life of the Reformer by Gustav König, one of the pictures presents Luther in his garden with his family and several guests, while Lauterbach is busily taking notes even of the informal talk of this time of recreation. This accords with the tradition as to the real historical origin of this biographical record.

In 1569, Doctor John Aurifaber having obtained these manuscript notes of Anthony Lauterbach, added many other discourses, and, arranging the whole under certain *Loci Communes*, or Common Places, published them at Eisleben. In his preface, after making reference to the manuscript notes, he says: "And whereas I, Johannes Aurifaber, in the years 1545 and 1546, before the death of that most famous divine, Luther, was much with and about him, and with all diligence writ and noted down many most excellent histories and acts, and other most necessary and useful things which he related: I have, therefore, set in order and brought the same also into this tome."

The book had wide circulation, and was deemed to have so great influence in supporting the cause of the Reformation, that the Pope, Gregory XIII., induced the Emperor Rudolf II. to issue an edict that

all copies should be burned, and that it should be death for any person to possess a copy.

In consequence of this edict being carried out with great rigor, the work became excessively scarce. But in the year 1626, Captain Henry Bell, when on a mission on some State business for King James I., obtained from a German gentleman a copy which was said to have been wonderfully preserved, and accidentally discovered in making some alteration in his house. The edict still being in force, the possessor was glad to allow this copy to go to England, where Captain Bell translated it.

The book had a singular history before it saw the light. Archbishop Laud heard of it, and desired to see both the original and the translation. After retaining them for two years, he sent the books with a message through his chaplain, and fifty livres in gold, promising to obtain an order from King Charles for the printing of the work. When the Archbishop fell into his troubles nothing more was heard of this order; but the House of Commons, having notice of the translation, sent for Captain Bell to appear before a Committee, sitting in the Treasury Chamber. Sir Edward Deering, being chairman, said he knew a learned German, then beneficed in Essex, Mr. Paul Amiraute, to whom he would like the work to be referred. The report being favorable, the Committee then referred the translation to two members of the Assembly of Divines then sitting at Westminster—Edward Corbet, of Merton College, Oxford, and Charles Herle (who was President or Prolocutor after Dr. Twisse). These divines made report that they found it an excellent work, whereupon the House of Commons, on the 24th February, 1646, gave order that it should be printed.

A second edition appeared in 1791, with a preface by John Ryland, of Northampton, and a life of Luther by Dr. John Gottlieb Burckhardt, Minister of the German Lutheran Church at the Savoy, London. It was published by subscription, in forty-five numbers, at

6*d.* each, appearing weekly, the whole forming a large folio of 502 pages, with xxiv. pages of prefatory matter. A reprint forms one of Bohn's series of volumes.

Our selection of extracts is made from the second edition. The title-page informs us that in addition to the original notes there are "all sorts of comforts, advices, prophecies, admonitions, directions, and instructions." Dr. Aurifaber knew that there was a great demand for everything connected with Luther, and he included in his book much that is of slight value, and much that ought never to have been put on record. Some of the subjects also have lost their interest for modern readers, such as those which relate to the petty potentates and the wars of the time, the temporal power of the papacy, and "the Turks," who then formed a real menace to Christendom. There is also much repetition even on questions of more permanent interest, so that a brief selection from the large volume seems sufficient to present the real opinions and words of Luther concerning points most important to the Christian Church. And the reader will agree with Dr. Aurifaber, who says, "These most profitable discourses of Luther, containing such high spiritual things, we should in no wise suffer to be lost, but worthily esteem thereof, whereout all manner of learning, joy, and comfort may be had and received.



LUTHER'S TABLE-TALK.

THE BIBLE ABOVE ALL BOOKS.

THE Holy Scripture, or the Bible, is full of divine gifts and virtues. The books of the heathen taught nothing of Faith, Hope, and Love; nay, they knew nothing at all of the same; their books aimed only at that which was present, at that which, with natural wit and understanding, a human creature was able to comprehend and take hold of; but to trust in God and hope in the Lord, nothing was written thereof in their books. In the Psalms and in Job we may see and find how those two books do treat and handle of Faith, of Hope, of Patience, and Prayer.

To be short, the Holy Scripture is the best and highest book of God, full of comfort in all manner of trials and temptations; for it teacheth of Faith, Hope, and Love, far otherwise than by human reason and understanding can be comprehended. And, in times of troubles and vexations, it teacheth how these virtues should light and shine; it teacheth also, that after this poor and miserable life, there is another which is eternal and everlasting.

HOW TO STUDY AND KNOW THE BIBLE.

THE chief lesson and study in Divinity is, well and rightly to learn to know Christ, for He is therein very friendly and familiarly pictured unto us. From hence St. Peter saith: "Grow up in the knowledge of Christ;"

and Christ Himself also teacheth that we should learn to know Him only out of the Scriptures, where He saith : " Search the Scriptures, for they do testify of me."

We ought not to measure, censure, and understand the Scriptures according to our own natural sense and reason, but we ought diligently by prayer to meditate therein, and to search after the same. The devil and temptations also do give occasion unto us somewhat to learn and understand the Scriptures by experience and practice. Without trials and temptations we should never understand anything thereof ; no, not although we diligently read and heard the same. The Holy Ghost must be the only master and tutor to teach us therein, and let youth and scholars not be ashamed to learn of this tutor. When I find myself in temptation, then I quickly lay hold and fasten on some text in the Bible which Christ Jesus layeth before me ; namely, *that He died for me*, from whence I have and receive comfort.

THE CERTAINTY OF GOD'S WORD.

ABOVE all things let us be sure that the doctrine which we teach is God's Word ; for when we be sure of that then we may build thereupon and know that this cause shall and must remain ; the devil shall not be able to overthrow it, much less shall the world be able to root it out, how fiercely soever they rage against the same. I, God be praised, do surely know that the doctrine which I teach is God's Word, and have now hunted from my heart all other doctrines and faiths, by what name soever, which I see do not concur with God's Word, and now I have overcome those heavy temptations which sometimes tormented me in this manner ; namely, Art thou (thought I) the only man that hath God's Word pure and clear, and all others fail therein ? In such sort doth Satan vex and assault us under

the name and title of God's Church ; yea (saith he) that doctrine which the Christian Church so many years hitherto hath held and established for right, wilt thou presume to reject and overthrow the same with thy new doctrine ?

A man must be able bodily to affirm and say, I know for certain that the same which I teach is the only Word of the high Majesty of God in heaven, His final conclusion and everlasting unchangeable Truth, and whatsoever concurrereth and agreeth not with this doctrine, the same is altogether false, and spun by the devil. I have before me God's Word which cannot fail, nor can the gates of hell prevail against it ; thereby will I remain although the whole world were against me. And withal I have this comfort, that God saith : I will give thee people and hearers that shall receive it, cast thy care upon me ; I will defend thee, only remain thou stout and steadfast by my Word.

BOLDNESS FROM GOD'S WORD.

WHEN the devil findeth me idle, and that I do not think of God's Word, then he scrupleth my conscience, as if I taught not right, but had occasioned a confusion in the government, and with my doctrine had raised much offence and rebellion. But when I get hold on God's word, then have I won the game, then I resist the devil, and say thus : I know, and out of God's Word am sure, that this doctrine is not mine, but the doctrine of the Son of God. Then I think thus with myself : What careth God for the whole world, though it were ten times as big again ? He hath set His Son to be King, and hath set Him so fast in His kingdom, that He neither can nor will be removed ; for God Himself saith : " This my son shall ye hear." And in Psalm ii. he saith : " Be wise now therefore, O ye kings ; be instructed, ye judges of the earth ; serve the Lord with fear, and rejoice with trembling,

Kiss the Son, lest He be angry, and ye perish by the way," etc. "If His wrath be kindled," etc. That is : Will ye combine yourselves against the Son ; so shall ye with all your kingdoms, principalities, governments, rights, orders, laws, powers, forts, treasure, and wealth, be utterly consumed and brought to nothing, like as hath happened to the kingdom of the Jews and others.

Let us in any case be sure and certain of our cause. St. Paul boasteth of himself, and saith thus : "I am an apostle and servant of Jesus Christ, and a teacher of the Gentiles." No carnal-minded man is able to understand this kind of boasting, which at that time was as needful and necessary for St. Paul as an article of faith.

GOD KNOWN IN CHRIST.

IF thou wilt be sure and certain of thy conscience and salvation, then abstain from speculating and searching to know and to seek God the Lord, as well what His essence is, as also His will, according to thine own sense, reason, and carnal mind ; for without his Word, and His Son Christ, He will not be found. But thou must learn to take hold on God by such means as He is expressed by in Holy Scriptures, concerning which St. Paul saith : "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom ; but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness ; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Therefore begin thou to seek God there where Christ Himself began ; namely, where He was conceived in the womb of His mother, the Virgin Mary, where he lay in the manger of Bethlehem sucking on His mother's breasts. For He came down from heaven, was born a natural human creature, He walked with us

mankind on earth, He preached, wrought miracles, suffered, was crucified, and died, rose again from the dead, only for this end, that He might place Himself in such manner before our corporeal eyes, thereby to draw the eyes of our hearts, that is, all our senses, cogitations, and meditations, unto Him; and so to debar us from a presumptuous speculating and searching out the Majesty of God in heaven. But through His Word He causeth to be offered unto us such things as are necessary for our knowledge to salvation.

JOY AND FEAR.

I WOULD fain see one that could make these two agree together, *to be joyful and to be afraid*. I cannot behave myself in that manner towards God; but my little son Hans can show himself so towards me; for when I sit in my study and write, or do something else, then my boy sings me a song; and when he will be too loud, then I check him a little; yet nevertheless he singeth on, but with a more mild and softer voice, and somewhat with fear and reverence. Even so will God likewise have us to do, that we should always rejoice in Him, yet with fear and reverence towards God.

DIVINE AND HUMAN SCIENCE.

GOD only, through His Word, instructeth the heart, to the end it may come to the serious acknowledgment of itself, and to know how wicked it is, and spoiled; yea, that it is at enmity with God, as St. Paul witnesseth. Afterwards God leadeth a man so far, that he cometh also to the knowledge of God, and how he may be freed from sin, and after this miserable vanishing world, how he may obtain a life that is everlasting. On the contrary, human sense and reason,

with all her wisdom, is able to bring it no further than to instruct and direct people how to live a civil kind of life ; how to behave and carry themselves in this vanishing world ; also, how to govern, to keep house, to build, and how they may be instructed in other good arts : such things are taught and learned in philosophy, and out of heathenish books, and no more. But how they should learn to know God, and His dear Son Christ Jesus, and to be saved, the same teacheth the Holy Ghost only through God's Word ; for philosophy understandeth nothing in divine matters.

WANT OF TRUST IN GOD'S GOOD WILL.

ONCE, towards evening, came flying into Luther's garden two birds, and made a nest therein, but they were oftentimes scared away by those that passed by : then, said Luther, O ye loving pretty birds ! fly not away ; I am heartily well contented with you, if ye could but trust unto me. Even so it is with us, we neither can trust in God, who, notwithstanding, showeth and wisheth us all goodness.

TO BE LEFT OF GOD IS THE GREATEST JUDGMENT.

No greater anger than when God is silent, and talketh not with us, but suffereth us to go on in our sinful works, and to do all things according to our own lusts and pleasures.

Ah, God ! punish, we pray thee, with pestilence, with famine, and with what evil sicknesses else may be on earth ; but be not silent, Lord, towards us.

THE HOPE OF A BETTER LIFE.

IF there were no hope of the resurrection of the dead nor of another and better world, after this short and miserable life, wherefore then doth God offer Himself that He will be our God, that He will give us all that is necessary and healthful for us, and in the end will deliver us out of all trouble both temporal and spiritual? To what purpose is it that we hear His Word and believe in Him? What are we the better when we cry and sigh to Him in our anguish and need, that we wait with patience upon His comfort and salvation, upon His grace and benefits which He shows in Christ? Why do we praise and thank Him for the same? Why are we daily in danger, and suffer ourselves to be persecuted and slain for the sake of Christ's Word, which we teach and hold for our greatest treasure, and do acknowledge it before the wicked world!

But forasmuch as the everlasting merciful God, only through His Word and Sacraments, talketh and deal-eth with us (all other creatures excluded), not of temporal things which pertain to this vanishing life, all which in the beginning He hath provided richly for us, but where we shall remain when we depart from hence, and giveth unto us His Son for a Saviour, who delivereth us from sin and death, and hath purchased for us everlasting righteousness, life, and salvation; that we believe in Him, and at His commandment are baptized, etc. Therefore it is most certain that we do not die away like the beasts that have no understanding; but so many of us that do sleep in Christ, shall through Him be raised again to life everlasting at the last day; but the ungodly to everlasting shame and destruction.

GOD'S PUNISHMENT ON NATIONS.

WHEN God is angry with us, and delivereth us into the hands of our enemies, that through them He punisheth our sins and vices; and sendeth upon us pesti-

lences, plagues, famine, etc. Yet, nevertheless, so long as He speaks with us through His Word, it is a certain sign of His grace and favor towards us ; “ for whom the Lord loveth He chasteneth.” But (said Luther) when people are secure, they hear indeed the Word, but it goeth in at one ear, and out at the other ; they prate much thereof, but no amendment of life, nor fruits of the faith do follow ; as we see, alas ! before our eyes, every one will be a true Christian and an upright Protestant, and yet wicked covetousness, usury, and other sins go on in full flourish and sway. And when God, through good and godly teachers and preachers, doth threaten us, and we will not turn and repent, etc., it is then a certain sign, that God will shortly take from us His Word and pure doctrine, and will leave us in the darkness of our hearts to walk in our own counsels, as Christ threatened the Jews, and took from them the Kingdom of God, and gave it to others that brought forth their fruits. In this sort it falls out, that kingdoms, countries, and people for the same cause are utterly wasted and destroyed.

Therefore it amazeth me, and I do fear that Germany in a short time will be visited, and horribly punished, by reason of the great unthankfulness in contemning and blaspheming of God's Word. God can have long patience when the people are wicked ; but when they condemn His Word, and persecute the same, then hath patience an end, and the last punishment is at hand, as with the Jews, Greeks, Romans, and others.

SACRIFICES PLEASING TO GOD.

THE Scriptures (said Luther) do show two manner of sacrifices that are acceptable to God, the first is called a sacrifice of Thanks or Praise. When we teach and preach God's Word purely ; when we hear and receive it with faith ; when we acknowledge

the same, and do everything that tendeth to the spreading of it abroad, and thank God from our hearts for the unspeakable benefits which through the same are laid before us, and bestowed upon us in Christ; when we praise and glorify Him, etc. Hereof the 50th Psalm saith, "Offer unto God thanksgiving." Also, "He that offereth thanks praiseth Me." And Psalm cxviii. "Thank the Lord, for he is gracious, because His mercy endureth forever!" And Psalm ciii. "Praise the Lord, O my soul, and all that is within me praise His Holy Name. Praise the Lord, O my soul, and forget not all His benefits."

Secondly, when a sorrowful and troubled heart in all manner of temptations hath his refuge in God, calls upon Him in true and upright faith, seeks help by Him, and waits patiently upon Him, Psalm cxviii. "In my trouble I called upon the Lord, and He heard me at large." Psalm xxxiv. "The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit." And Psalm li. "The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt Thou not despise." And Psalm l. "Call upon Me in the time of need, so will I deliver thee, and thou shalt praise Me." With such sacrifices God is well pleased.

THREE SORTS OF PEOPLE.

THERE are three degrees of people's natures. The first are the great and common sort, that live securely without remorse of conscience; they acknowledge not their corrupted manners and natures; they are not sensible of God's wrath against their sins, are careless thereof. The second sort are those which through the law are scared, do feel God's anger, and fly from Him; do strive and wrestle with despair, as Saul did, etc. The third sort are they that do acknowledge their sins, and God's wrath due unto them for the

same ; do feel themselves to be conceived and born in sin, and therefore deserve everlastingly to be damned and lost ; but, notwithstanding, they attentively hearken to the sound of the Gospel ; that God, merely out of grace, for the sake of Jesus Christ, forgiveth sins, who hath satisfied the Father for us ; they do receive and believe it, and so are justified before God, and afterwards also they show the fruits of their faith by all manner of good works, which God hath commanded. The other two sorts of people go the wrong way.

LOVE TO CHRIST SUSTAINING IN SERVICE.

HE must be of a high and great spirit that undertaketh to serve the people both in body and soul, and nevertheless must suffer the utmost danger, and highest unthankfulness. Therefore Christ said to Peter, "Simon," etc., "lovest thou me ? " and repeats it three times. Afterwards He said, "Feed my sheep ; " as if He would say, Wilt thou be an upright minister, and a shepherd ? then love only must do it, thy love to Me must do the deed, otherwise it is impossible : for who can endure unthankfulness ? to give away his wealth and health, and afterwards to lay himself open to the highest danger and unthankfulness of the wicked world ? therefore He saith, It is very needful that thou lovest Me.

THE SHOW AND FORM OF THE WORLD AND THE CHURCH.

THE world, to look upon, is like a Paradise ; but on the contrary the Church of God, and of the Lord Christ, which hath the clear and pure doctrine, and holdeth fast thereby, is evil-favored and ugly in the eye of the world ; but before, and in the sight of God, she is dear and precious, costly, and highly esteemed.

Aaron appeared gloriously in the temple in his rich attire ; therefore we must not regard what the world censureth of us, nor trouble ourselves how they esteem of us. For, what do I care that the popish princes, nobility, citizens, and commons do hold and esteem of me as of dirt and nothing worth ? I will in due time, and in the day to come, regard and esteem of them as little. It is in us comfort sufficient to be pleasing to the good and godly.

ON HELPING THE POOR.

ST. JOHN saith, " He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? " And Christ saith, " He that desireth of thee, give to him ; " that is, to him that hath need and is in want. He saith not to every idle, lazy and wasteful companion, which commonly are the greatest beggars ; to whom, although one gave much and often, yet were they nothing helped thereby. In this town (said Luther) no men are in greater want than the students and scholars. The poverty here indeed is great, but idleness and laziness is far greater : a man can scarcely get a poor body to work for money, and yet they will all beg : there is no good government : though I were able, yet I would not give to those idle beggars ; for the more one helpeth and giveth them, the more and oftener they come. I will not cut my bread away from my wife and children, and give it to such ; but when one is truly poor, to him I will give with all my heart, according to my ability. And no man should forget that Scripture which saith, " He that hath two coats, let him part with one, " etc., for in the Holy Scripture naming a coat, meaneth all manner of apparel that one hath need of according to his state and calling, as well for credit as for necessity. As

also, by *the daily bread* is understood, all maintenance necessary for the body; therefore *a coat*, in Scripture, is signified to be all usual apparel.

OF JEROBOAM'S CALVES.

THESE calves of Jeroboam remain always in the world, and will remain to the last day: not that any man maketh or causeth calves to be made like Jeroboam's. But upon whatsoever a man doth depend or trust (God set aside), the same maketh to himself calves, as Jeroboam did; that is, he maketh other and strange gods which he honoreth and worshippeth instead of the only true, living, and eternal God, who only can and will help and comfort in all need. In like manner also, all such as rely and depend upon their arts, wisdom, strength, own sanctity, riches, honor, power, connection, ordinances, or anything, under what title or name soever (on which the world buildeth and boasteth), the same (I say) do make and worship these calves, as Jeroboam did. For they trust in, and depend on vanishing creatures, which is merely worshipping of idols, and is idolatry.

OF IDOLATRY.

IDOLATRY is plainly this: When things are not done and taken in hand according to God's Word, and as the same doth describe and teach us. For when a man will serve God, he must not look upon that which he doth, nor upon the work, but he must look how it ought to be done, whether God hath commanded it or no: Seeing (as Samuel saith) that "God hath more pleasure in obedience, than in burnt-sacrifice." Therefore whoso hearkeneth not to God's voice, the same is an idolater, although he performed the high-

est and most heavy service of God. As the nature and manner of idolatry is, it maketh not choice of that which is esteemed easy and light, but of that which is great and heavy. This have we seen in the friars and monks, who, almost every day, have devised new worshippings of God; but forasmuch that God in His Word hath not commanded the same, it is therefore altogether idolatry. Moreover and besides, all blaspheming, contemning of God's Word, covetousness, wrong, force, unjust judgments and censures, and the like, are mere idolatry; for what service of God soever a human creature doth erect and set up without God's Word and command, the same is idolatry, as the Scripture saith.

WHEREBY THE GODHEAD OF CHRIST IS KNOWN.

THE Holy Scripture (especially St. Paul) everywhere ascribeth even that unto Christ, which He giveth to the Father, namely, the divine almighty power; so that He can give grace, and peace of conscience, forgiveness of sins, life, victory over sin, death, and the devil. Now, unless St. Paul would rob God of His honor and would give it to another that is not God, he dared not to ascribe such properties and attributes unto Christ, if He were not true God; and God Himself saith, Isa. xlii., "I will not give My glory to another." And, indeed, no man can give that to another which he hath not himself; but, seeing Christ giveth grace and peace, the Holy Ghost also, and redeemeth from the power of the devil, of sin and death; so is it most sure, that He hath an endless, an immeasurable almighty power equal with the Father.

Christ bringeth also peace, but not as the Apostles brought, namely, through preaching; but He giveth it as a Creator, as His own proper creature. The Father createth and giveth life, grace, and peace; and even so giveth the Son the same gifts. Now, to give

grace, peace, everlasting life, forgiveness of sins, to justify, to save, to deliver from death and hell, surely these are not the works of any creature, but of the sole Majesty of God, and such things the angels themselves can neither create nor give.

THAT CHRIST IS GOD AND MAN.

THAT Christ is God and Man, the same is above human sense, reason, and understanding. For when we are to bring the two Natures in Christ (the Divine and Human) into one person, then human wit, wisdom, sense, reason, and understanding do startle, and say, How can this be? I understand it not. O (said Luther) no thanks unto thee for this confession; for it is not written to that end and purpose, that thou shouldest understand and comprehend it with thy natural sense, wit, and wisdom, but thou must yield thyself captive and believe the Word of the Gospel through the operation of the Holy Ghost, and give God the honor, that He is true. Christ saith, John xvi., Matthew xxi., and Mark xi., "Whatsoever ye shall ask the Father in My name, that will He give unto you." Here Christ speaketh, as, that He hath all in His hand and power, to give everything which a man prayeth unto Him for in faith.

CHRIST THE MEDIATOR.

"THERE is but one God," saith St. Paul, "and one Mediator between God and man; namely, the man Jesus Christ, who gave Himself a ransom for all." Therefore, let no man think to draw near unto God, or to obtain grace of Him, without this Mediator, High-Priest and Advocate. Hebrews v. and 1 John ii.

Now if He be an intercessor for us to God, then doth

it follow for certain that we are sinners, and are lost ; and we cannot through our good works, civil kind of life, virtues, deserts, sanctity, neither through the works of the law, appease God's wrath, nor obtain forgiveness of sins. Likewise, through this one little word, *Mediator before God*, all merits of saints, our own good works and righteousness, are quite rejected and condemned, so that through the same no human creature can be justified before God. Moreover, we see thereby how fierce and intolerable God's anger is against sins, seeing that by none other sacrifice and offering they could be appeased and stilled, but only through the precious blood of the Son of God.

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

WE should not take the whole world in exchange for this knowledge that we know that Christ is Christ, that He is our only Saviour, our High-priest, our Lord and King. This I did not know so long as I lived a friar in the monasteries. Now although the case should so fall out, that we should lose our lives for the sake of the truth, yet Christ liveth, and if He liveth, then shall we live also ; for His promise standeth fast, and will forever so remain firm against the gates of hell. Now Christ whom we preach is God ; therefore the whole world in comparison of this Christ is nothing at all.

All the wise of the world do scoff and scorn us Christians, that we with such fervency do take Christ's cause in hand, but at last their scoffing and scorning will fall into their own bosoms.

The chief study in divinity is, that we learn to know Christ aright : therefore saith St. Peter, " Grow up in the knowledge of Jesus Christ : " namely, that He is the most merciful, the most just and wise : and, said he, if I might leave behind me but only this lesson, which with great diligence I have driven and taught ; namely, that people would beware and take good heed of spec-

ulations, and instead thereof would comprehend and take hold on Christ only, in the most plain and simple manner ; then I should think myself happy, and that I had accomplished much.

THE KNOWLEDGE OF CHRIST.

THE righteousness of works will not submit nor stand proof, much less will this prevail in trials and in agonies ; nay, will produce anguish of heart to those that depend thereon. There is nothing on earth that maketh people sure of the forgiveness of their sins, and that they are not imputed to them, but only an application of Christ, through which we receive comfort, and strength of faith, in all anguish and sorrows of death. Without this knowledge of Christ I am not able to endure my conscience, neither am I quieted by my own works, or by the righteousness of God's laws, much less have I any comfort by my sanctity, which out of my own devotion and good opinion I make choice of ; yea, the devil, through one sin, hunteth me in such sort, that I oftentimes think the world is too narrow for me, only the knowledge of Christ lifteth me up, and setteth my conscience in peace.

MISTRUST OF CHRIST.

It is a pity that we make our sins so great and heavy, and at the same time forget our Saviour Christ Jesus, who gave Himself an offering for our sins. St. Paul knoweth how to comfort and cheer up such, he beateth out the barrel's head at once, and saith flatly : We must not regard the threatenings of the law, nor rely upon the works of the law, but only upon Christ, who is our wisdom, righteousness, sanctification and redemption, and richly giveth supply to them that need.

I fail herein, and it maketh me full of sorrow: for it is a bewitching of the devil, that we put more confidence and trust in human creatures than in God.

I do expect more goodness from Kate my wife, from Philip Melanchthon, and from other friends, than from my sweet and blessed Saviour Christ Jesus; and yet I know for certain, that neither they, nor any other person on earth, will or can suffer that for me which He hath suffered; why then should I be afraid of Him?

This my foolish weakness grieveth me very much. We plainly see in the Gospel, how mild and gentle He showeth Himself towards His disciples; how familiar and friendly He passeth over their weakness, their presumption, yea, their foolishness, etc. He checketh their unbelief, and in all gentleness admonisheth them. Moreover, the Scripture (which is most sure) saith, "Blessed are they that put their trust in him." Fie on our unbelieving hearts, that we should be afraid of this man, who is more loving, friendly, gentle, and compassionate towards us than are our kindred, our brethren and sisters; yea, than parents themselves are towards their own children.

THE HOLY GHOST, THE LORD AND GIVER OF LIFE.

It is witnessed by Holy Scripture, and the *Symbolum* of Nice out of Holy Scripture teacheth, that the Holy Ghost is He that maketh alive, and together with the Father and the Son is worshipped, and with them is honored.

Therefore the Holy Ghost, of necessity, must be true and everlasting God with the Father and the Son in one only essence. For if He were not true and everlasting God, then could not be attributed and given unto Him the divine power and honor, that He maketh alive, and that together with the Father and the Son, He is worshipped and glorified, touching

which point the fathers powerfully did set themselves against the heretics, and out of Holy Scripture stoutly maintained the same.

The Holy Ghost is God everlasting, as we acknowledge and believe in our Christian faith. Our Saviour Christ giveth unto Him sundry names and titles; First, He calleth Him a Reprover, "Who reproveth the world of sin," etc. Secondly, a Comforter. Thirdly, a Spirit of Truth. Fourthly, that He proceedeth from the Father; in each particular it appears that He is true and eternal God with the Father and the Son. Fifthly, that He witnesseth of Christ, and of none other; without this witness of the Holy Ghost concerning Christ, there is no true nor constant comfort. Therefore (said Luther) it resteth all on this, that we take sure hold on the text, and say, I believe in Jesus Christ, who died for me; and I know that the Holy Ghost (who is called and is a Witness and a Comforter) doth preach and witness (in Christendom) of none, but only of Christ, therewith to strengthen and comfort all sad and sorrowful hearts. Thereon will I also remain, and will depend upon none other for comfort.

FORGIVENESS OF SINS.

GOD forgiveth sins merely out of grace for Christ's sake; but we must not abuse the grace of God. God hath given signs and tokens enough, that our sins shall be forgiven; namely, the Preaching of the Gospel, Baptism, the Lord's Supper, and the Holy Ghost into our hearts.

Now it is also needful that we evidence by our works that we have received the forgiveness of sins, by each forgiving the faults of his brother. There is no comparison between God's remitting of sins, and that of ours. For what are one hundred pence, in comparison of ten thousand pounds (as Christ saith)? Nothing at all. And although we deserve nothing by our forgiv-

ing, yet we must forgive, that thereby we may prove and give testimony, that we from God have received forgiveness of our sins.

THAT MAN'S THOUGHTS ARE WHOLLY EVIL.

WE must well and diligently weigh the words which the Holy Ghost speaketh through Moses, for He saith not slightly, "The thoughts of man are evil," but, "Every imagination of the thoughts of his heart is evil continually:" insomuch, that what a man is able to conceive with his thoughts with his understanding and free-will with highest diligence, the same is evil, and not once or twice, etc., but it is evil continually; that is, always from time to time: and without the Holy Ghost, man's reason, his will and understanding, is without the knowledge of God; and to be without the knowledge of God, is nothing else than to be ungodly, to walk in darkness, and to hold that for best which is directly worst.

But (said Luther) I speak only of that which is good in divine things and according to the Holy Scripture; for in this case we must make a difference between that which is temporal and that which is spiritual, between policy and divinity; for God doth also allow of the government of the ungodly, and doth reward their virtues, yet only so far as belongeth to this temporal life; for man's will and understanding conceiveth that to be good which is external and temporal, yea also, it taketh the same to be not only good, but the best and chiefest good.

But when we divines deal about free-will, we demand what man's free-will is able to accomplish in divine and spiritual matters, not in outward and temporal affairs: and we do directly conclude, That man, without the Holy Ghost, is altogether wicked before God, although he were decked up and trimmed with all the virtues of the heathen, and had all their works.

There are indeed (said Luther) fair and glorious examples in the histories of the heathens touching many virtues ; that they were fine and temperate, and lived chaste lives ; they were bountiful, they loved their country, parents, wives, and children ; they were men of courage, and behaved themselves courteous and friendly.

But I say that the very ideas of mankind concerning God, concerning the true worshipping of God, and concerning God's will, are altogether stark blind and darkness. For the light of human wisdom, reason, and understanding (which alone is given to man), comprehendeth only what is good and profitable outwardly.

CONCERNING FREE-WILL (IN REGARD TO SPIRITUAL GOOD) BEFORE CONVERSION.

THIS is my absolute opinion : he that will maintain and defend man's free-will, that it is able to do or work anything in spiritual causes (be they never so small), the same hath denied Christ. This I have always maintained in my writings, especially in those which I wrote against Erasmus of Rotterdam (one of the principal learned men in the whole world) ; and thereby will I remain, for I know it to be the truth ; and though all the world should be against it, and otherwise conclude, yet the decree of the Divine Majesty must stand fast against the gates of hell.

I confess that mankind hath a free-will, but it is to milk kine, to build houses, etc., and no further : for so long as a man is at ease and in safety, and is in no want, so long he thinketh he hath a free-will which is able to do something ; but when want and need appeareth, so that there is neither meat, drink, nor money, where is then free-will ? It is utterly lost, and cannot stand when it cometh to the pinch. But faith only standeth fast and sure, and seeketh Christ.

OF FREE-WILL IN CONVERSION.

SOME new divines do allege, That the Holy Ghost worketh not in those that do resist Him, but only in such as are willing and give consent thereto, whereby it appeareth, that free-will is also a cause and helper of faith; whereupon it followeth, That faith alone justifieth not, nor that the Holy Ghost alone worketh through the Word, but that our will doth something therein.

But I say it is not so; the will of mankind worketh nothing at all in his conversion and justification; *Non est efficiens causa Justificationis, sed materialis tantum.* It is the matter on which the Holy Ghost worketh (as a potter maketh a pot out of clay); even in those that resist and are averse, as in St. Paul. But after that the Holy Ghost hath wrought in the wills of such resistants and averse parties, then He also maketh and prepareth that the will is willing, and, as it were, consenting thereunto.

They say and allege further, That the example of St. Paul's conversion is a particular and special work of God; therefore the same cannot be brought in for a general rule, as if it should be so with all others. I answer, Even like as St. Paul was converted, even just so are all others converted; for we all resist God, but the Holy Ghost draweth the will of mankind in His time, when He pleaseth, through the Word.

LIMITS OF HUMAN WILL.

TRUE it is, and I do allow (said Luther) that man's natural strength, in some measure, is yet unspoiled. But in what measure? Answer.—A man (though he be altogether drowned in ungodliness, and is become the devil's own) hath a free-will and power in domestic and temporal government; also to rule a ship, and to fulfil such and the like affairs which God hath made

subject to man, such natural strength and abilities are not taken from man (although God must be also present therein with His almighty power), but are rather confirmed by God's Word.

But the mischief is (said Luther) that the sophists will bring these abilities into the spiritual kingdom. And it may be, that they have found some such stuff in the good fathers ; for the Romanists (who understood less than horses and mules), brought them into these spiritual matters, with which they mingled spiritual and temporal things together.

Therefore, it belongeth to us to cleanse the Church from such error as they have brought in, and to lay aside such offences, and clear them out of the way.

We can permit such sentences to be right, so far as they pertain to this temporal and worldly kingdom. But when they bring them into the spiritual kingdom, where we have to deal with God and conscience, then we flatly say, No. For in us there is nothing pure and good ; but whatsoever we are and have, the same is altogether drowned in sin. All that is in our wills is evil ; and all that is in our understanding is blindness and error.

TEACHING THE YOUNG.

THE public sermons do very little edify children, who observe and learn but little thereby : but it is more needful that they be taught and well instructed with diligence in schools, and at home that they be orderly heard and examined what they have learned ; that way profiteth much : indeed, the same is very wearisome, but is very necessary.

. EARNEST PREACHING.

WHEN I preach in this place, I sink myself deeply down. I regard neither *Doctores* nor *Magistros*, of

which are here in the church above forty ; but I have an eye to the multitude of young people, children and servants, of which are more than two thousand. I preach to those, and direct myself to them that have need thereof. Will not the rest hear me ? The door standeth open unto them, they may be gone. I see that the ambition of preachers groweth and increaseth, the same will do the greatest mischief in the Church, and will produce great disquietness and discord ; they will please the worldly wife, and in the mean time neglect the simple and quiet multitude.

THE LITTLE CATECHISM.

So much could not be collected out of the books of the fathers as (by God's grace) is now taught out of the Little Catechism. Truly there have been great darkenesses in former times : Andrew Carlstadt was promoted a doctor in divinity eight years before he read in the Bible. At that time (said Luther) I only read in the Bible at Erfurt, in the monastery ; and God then wonderfully wrought (contrary to all human expectation) so that I was constrained to depart from Erfurt, and was called to Wittenburg, where I became such a friar, as that (next under God) I gave the devil, the Pope of Rome, such a blow, as no emperor, king, or potentate could have given him the like ; yet it was not I, but God by me, His poor, weak, and unworthy instrument.

THE LAW AND THE GOSPEL.

IT is no small matter that we should rightly understand what the law is, whereto it serveth, and what is its proper work and office. We do not reject the law and the works thereof, but we confirm and erect the same, and do teach that we ought to do good works ;

and we also affirm that the law is very good and profitable, yet so far, that we give him his right, and suffer him to remain within his bounds, that is, by his own proper work and office; namely, first, that thereby outward sins be withstood and hindered. Secondly, that inward and spiritual sins may be discovered, confessed, and acknowledged.

Therefore the law is a light which lighteth, it openeth and maketh visible, not God's grace and mercy, nor doth it display unto us the righteousness whereby we obtain everlasting life and salvation: oh, no! in no wise: but the law openeth and displayeth unto us our sins, our weakness, death, God's wrath and judgment.

But the light of the Gospel is far another manner of light; the same enlighteneth the affrighted, broken, sorrowful, and contrite hearts; it reviveth, comforteth, and refresheth them. For it declareth, that God is merciful to unworthy condemned sinners for the sake of Christ, and that a blessing thereby is presented unto them that believe; that is, grace, remission of sins, righteousness, and everlasting life.

When in this way we distinguish the law and the Gospel, then we attribute and give to each his right work and offices. Therefore, I pray and truly admonish all the lovers of godliness and pure religion (especially those who in time are to be teachers of others) that with highest diligence they would learn this article, which I much fear, after our time, will be darkened again, if not altogether extinguished.

We must also drive on with the Ten Commandments in due time and place. The ungodly (said Luther) out of the Gospel do suck only carnal freedom, and become worse thereby; therefore not the Gospel, but the law belongeth to them. Even as when my little son Hans offendeth, if then I should not whip him, but call him to the table unto me, and give him sugar and plums; thereby indeed I should make him worse, yea, should quite spoil him.

The Gospel is like a fresh, mild, and cool air in the extreme heat of summer, that is, a solace and comfort

in the anguish of the conscience. But as this heat proceedeth from the rays of the sun, so likewise the terrifying of the conscience must proceed from the preaching of the law, to the end we may know that we have offended against the laws of God.

Now (said Luther) when the mind is refreshed again by the cool air of the Gospel, then we must not be idle, lie down and sleep; that is, when our consciences are settled in peace, quieted and comforted through God's Spirit, then we must show also and prove our faith by such good works which God hath commanded.

THE LAW VIEWED AS HAVING POWER TO SAVE.

THE cause that St. Paul now and then speaketh so scornfully of the law is, not that we should condemn the law, no, in no wise, but would rather that we should esteem and hold it precious.

But where he teacheth how we become justified before God, it was necessary for him so to speak; for it is far another thing when we dispute, how we may be justified before God, than when we deal about the law: when we are in hand with the righteousness that justifieth before God, then we cannot too much disdain nor undervalue the law.

The reason is this, that the conscience must have regard and look to nothing else, but only to Christ; for which cause we must with all diligence endeavor to remove Moses with his law far from us, and out of our sight, when we intend to stand justified before God, and neither to receive nor to entertain anything, but only the promise in Christ.

OF ANTINOMIANS.

ANNO 1541, certain propositions were brought to Luther as he sat at dinner, importing, that the law

might not be preached in the Church, because we were not justified thereby. At the sight whereof, he was moved to anger, and said, Such seducers do come already among our people, while we yet live, what will be done when we are gone?

Let us (said he) give Philip Melanchthon the honor due unto him; for he teacheth exceeding well and plainly of the right difference, use, and profit of the law and gospel, and I teach directly also the same, and have thoroughly handled that point in the Epistle to the Galatians. When the law is cast out of the Church then there is no more acknowledging of sin in the world. For the Gospel reproveth not sin, that being the office of the law, which spiritually describeth and revealeth sin as the transgression of the law.

Such speculators are *Pestes Ecclesiarum*, the plagues of the Church; they have no certain nor true knowledge of the divine Word. They do even like those that argue in this sort, the fulfilling of the law is love; therefore we have no law. But these poor ignorant people have no regard to the imperfection of this grace, that it is altogether weak in this our flesh, and that we must daily fight against this weakness, through the Holy Spirit, and that this weakness (while we live) must be under the law.

I do much condemn the Antinomians, who, void of all shame, reject the doctrine of the law, whereas the same is both necessary and profitable. But they see not the effect, the need, and the fruit thereof. St. Austin did picture the strength, the office and operation of the law, by a very fit similitude, namely, that it discovereth our sins, and God's wrath against sin, and placeth them in our sight; for the law is not in fault, but our evil and wicked nature, even as a heap of lime is still and quiet, until water be poured thereon, but then it beginneth to smoke and to burn, not that it is the fault of the water, but it is the nature and kind of the lime, which will not endure water; but if oil be poured upon it, then it lieth still and burneth not: even so it is with the law and gospel.

OF THE FULFILLING OF THE LAW.

ST. PAUL saith, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in flesh; that the righteousness of the law might be fulfilled in us," etc. That is, Christ is the sum of all, He is the right, and pure meaning and contents of the law. Whoso hath Christ, the same hath rightly fulfilled the law. But to take away the law altogether (whereas it sticketh in nature, and is written in our hearts, and born in us), the same is a thing impossible and against God. And whereas the law of nature is somewhat darker, and speaketh only of works; therefore Moses and the Holy Ghost do more clearly declare and expound it, and, *in specie*, do show the same, by nominating those works which God will have us to do, and to leave undone. From hence Christ also saith, "I am not come to destroy the law." Carnal people would willingly give that person royal entertainment which could bring that to pass, and could make it good, that Moses through Christ is quite taken away. Oh, then we should quickly see what a fine kind of life there would be in the world! But, God forbid, and keep us from such errors, and suffer us not to live to see the same.

The cause that I at the first so harshly spake and wrote against the law was this; the Christian Church was grievously burdened with manifold superstitions and false believings, and Christ was altogether darkened and buried.

Therefore I was desirous (through the grace of God, and the Word of the Gospel) to deliver good and godly hearts from such tormenting of consciences; but I never rejected the law.

CHILDLIKE FAITH.

HE that can say, I am a child of God through Christ, who is my righteousness, and despaireth not, although he be deficient in good works (as it always faileth us therein), he believeth rightly. But grace is so great that it amazeth a human creature, and is very difficult to be believed. Insomuch that faith giveth the honor to God, that He can and will perform what He promiseth, namely, that He maketh sinners righteous. Rom. iv.

It is an exceeding hard matter to believe that God is merciful unto us for the sake of Christ. Oh! man's heart is too strait and narrow to entertain the same, neither can it easily take hold thereof.

When I was a young man (said Luther), and at Eisleben, I went with the rest in procession on the day of *Corpus Christi*, and had on me my priest's attire; it happened that I was in such sort affrighted before the sacrament, which Dr. Staupitz carried, that my sweat brake out, being in so great an anguish that I thought I should have fallen down dead. Now when the procession was ended, I confessed and opened my grief to Dr. Staupitz; he said, Oh, your thoughts are not Christ's. These words I received with joy, and they were very comfortable unto me.

But is it not to be lamented that we are so wavering and weak in faith? Christ giveth Himself unto us with all that He is and hath; He offereth unto us His celestial everlasting wealth, as His grace, remission of sins, eternal righteousness, life and salvation; He nameth us His brethren and co-heirs; yet, nevertheless, we are in time of necessity affrighted and do fly from Him, when we have most need of His help and comfort.

The little children do stand on the best terms with God Almighty concerning their lives and faith. We old doating fools do torment ourselves and have sorrow of heart with our disputings touching the Word,

whether it be true or not: How can it be possible? etc. But the children with simple pure faith do hold the same to be certain and true, without all doubting.

OF GOD'S JUSTICE AND RIGHTEOUSNESS.

THESE words (said Luther), God's justice and righteousness, heretofore were like horrible thunder-claps in my conscience; I was sorely affrighted at hearing of them, and thought, If God be just, then surely He will punish, etc. But when I began more diligently to consider of the words, then came to my mind this sentence of Habak. ii., "The just liveth by his faith." Also, "The righteousness which is acceptable before God, is revealed without the law." Then I presently thought, if the just should live by faith, and that the righteousness which is acceptable before God shall save all those that believe, then surely those words will not terrify poor sinners and sorrowful consciences, but rather will comfort them. In such wise was I refreshed and strengthened, and was assured that God's righteousness is not that wherewith He justifieth and saveth sinners which do repent. This I received only of the Holy Ghost.

ABRAHAM'S FAITH.

WHEN Abraham (said Luther) shall rise again at the last day, then he will chide us by reason of our unbelief, and will say, I had not the hundredth part of the promises which ye have, and yet I believed. This example of Abraham exceedeth all human natural reason, in that he overcame the paternal love which he bare towards his only son Isaac (in whom the promises were, that his seed should multiply as the stars of heaven, and as the sand on the sea-shore), and disre-

garding all, was more obedient to God, and against the law of nature would have sacrificed and slaughtered his son. What for the space of three days he felt in his breast ; how his heart yearned and panted ; what pauses and trials he had, the same is not to be expressed.

THE WORD OF GOD THE BASIS OF FAITH.

THE foundation upon which the faith is built, is the Word of God ; whoso hath the same pure is able to stand steadfast, and to get the victory in the combat against the gates of hell. But whoso is not certain of his doctrine and faith, and yet will dispute thereof, the same hath lost.

A preacher, yea, every Christian, should and must be certain and sure of his religion and doctrine, and not build upon human thinkings, but must be sure of the cause. St. Paul calleth the same *plerophoria*, to the end it may overcome all trials and vexations, and may also be able to answer the devil and all his angels (yea, also God Himself) without wavering ; for in divine causes we must not go upon uncertainties, but upon sure grounds.

JUSTIFICATION BY FAITH.

THE article of justification and of the remission of sins is the most principal and precious article, very comfortable, and to which Satan is an utter enemy. Therefore St. Paul very valiantly triumpheth in grace ; he is continually speaking of grace, grace upon grace, therewith to spite the devil ; for the devil by no means would suffer Christ to rule and govern ; but Christ will rule and govern (said Luther), maugre the devil in hell, and all his instruments on earth ; as St. John in his Epistle saith, " He that is in you is greater than he which is in the world."

The majesty of the glory of the article of justification (said Luther) is altogether unknown to human wit and wisdom, seeing that by nature we are more inclined to attain to the righteousness of works, than to the bare mercy of God, which is given for nothing, and presented unto us by grace for the sake of Christ.

WHEN GOOD WORKS ARE PLEASING TO GOD.

TRUE it is, good works are well pleasing to God, of those which have remission of their sins through faith in Christ, the same also have their reward. But when the heart dependeth and trusteth thereupon, and thinketh thereby to have a gracious God, then, instead of good works, they are in the sight of God stark naught; for confidence and trusting must look only on God's mercy in Christ. We must not balance our works with grace, oh, no! but they must be done, as in obedience; for we are bound to make this concession to God (who is so good, so gracious, and so merciful a Father): "When we have done all that we ought to do, yet we are unprofitable servants."

A righteous person doth good works unforced and willingly to God's honor, who hath commanded them to be done, and to the good and profit of the neighbor; for such a person cannot choose, but must do good works voluntarily: like as a good tree which by nature bringeth forth good fruit.

PRAYER WITHOUT CEASING.

THE prayers of upright Christians are without ceasing, though they pray not always with their mouth, yet their hearts do pray continually, sleeping and waking; for the sigh of a true Christian is a prayer. As the Psalm saith, "Because of the deep sighing of the poor,

I will up, saith the Lord," etc. In like manner a true Christian always carrieth the cross, though he feeleth it not always.

THE ELECTOR JOHN OF SAXONY.

IN the year 1530, the Emperor, Charles V., summoned a Diet at Augsbourg, intending to bring the differences in religion to an agreement; he at that time tried all crafty means to draw the said prince elector from the confession of the Gospel; but the prince (disregarding all flattering friendships, malice, and threatenings), would not yield, no, not the breadth of an hair, from the true religion and Word of God, though he was compassed with many eminent dangers; but, on the contrary, he cheered up and comforted his learned divines (which he brought with him to the Diet), as Philip Melanchthon, Justus Jonas, George Spalatin, and John Agricola; and charged those of his council to tell his divines, That they should deal uprightly to the honor and praise of God, and that they should regard neither his person, his countries, nor people.

Therefore this prince elector held constantly over God's Word, with an excelling princely courage; for, if he had wavered, then all his council would have let go hands and feet, and have forsaken the Gospel.

PROVIDENTIAL DELIVERANCE.

IN the year 1539, the Papists secretly practised, by warlike preparations, utterly to destroy the Protestant state in Germany. For Charles the Emperor (under color to treat upon articles of peace), ordered an assembly to meet at Frankfort on the Main. To which assembly came John Frederick, Prince Elector of Saxony; Frederick, Prince Elector Palatine;

Joachim, Prince Elector Brandenburg, Philip, Landgrave of Hessen, and other princes. The emperor sent thither his councillors, to lead the Protestants by the nose; for secretly he had fixed twenty-nine thousand choice soldiers about Bremen, and Luneburg, which on a sudden should have fallen upon the Protestants. But the Elector of Saxony and Landgrave Philip (by God's care and providence) drew that army to their side, insomuch that even those which should have been employed for the rooting out of the Gospel, were sent by God to fight for maintaining and establishing of the same.

At that time (said Luther) died at Frankfort that arch-enemy to the Gospel, George, Prince of Saxony, which great link being by God torn from the chain, all preparations of war ceased. Thanks be to Thee, everlasting God, in that Thou wakest, when we sleep. Let us therefore pray, and say *Domine, dissipa Gentes, quæ bella volunt.*

ELEVATION OF THE SACRAMENT.

THE elevation of the sacrament (said Luther) was taken out of the Old Testament; for the Jews observed two points, the one called *thruma*, the other *trumphæ*. *Thruma* was this: When they took an offering out of a basket, and lifted it up above them (like as they now lift up the oblate), and showed the same to our Lord God, after which they either burned or ate it. *Trumphæ* was an offering which they lifted not up above them, but showed it towards the four corners of the world, like as the Papists in the mass do make crosses, and other apish toys, towards the four corners of the world.

When Luther first began to celebrate mass in Popedom, and to make such crossings, he said, "How am I plagued with the mass, and especially with the crossings," which he never could hit right. Ah, Lord God! we were in those times poor plagued people.

and yet it was nothing but mere idolatry. They terrified some in such sort with the words of consecration (especially those that were good and godly, and meant seriously), that they trembled and quaked at the pronouncing of these words, *Hoc est corpus meum*, for they were to pronounce them, *sine ulla hæsitatione*: he that stammered, or left out but one word, committed a great sin. Moreover, the words were to be spoken without any strange cogitations, in such sort, that only he must hear them that spake them, and none of the people standing by. Such an honest friar (said Luther) was I fifteen years together; the Lord of His mercy forgive me. The elevation is utterly to be rejected, by reason of the adoring thereof. Some churches have seen that we have put down the elevation, and have followed us therein, which giveth us great satisfaction.

THE CAUSE OF THE SACRAMENT.

THE operative cause (said Luther) of this sacrament, is the word and institution of Christ, who ordained it. The substance is bread and wine; they prefigure the true body and blood of Christ, which is spiritually received by faith; the final cause of instituting the same, is the benefit and the fruit, the strengthening of our faith, not doubting that Christ's body and blood was given and shed for us, and that our sins by Christ's death certainly are forgiven. Now these graces and benefits we have obtained, in that He is our Saviour, not a stern and angry Judge; our Redeemer and Deliverer, not an accuser nor a bailiff that hath taken us prisoners. For though in Adam we are altogether sinners and guilty of everlasting death, and condemned, but now, by the blood of Christ, we are justified, redeemed, and sanctified; therefore let us take hold of this by faith.

IS ROME THE MOTHER CHURCH?

I MUCH marvel (said Luther) that the Pope boasteth, and extolleth his church at Rome to be the chiefest, whereas the church at Jerusalem is the mother ; for there the doctrine was first revealed, and set forth by Christ the Son of God Himself, and His Apostles. After the same was the church at Antioch, from whence the Christians have their name. Thirdly was the church at Alexandria ; the Romish was the fourth ; and the churches of the Galatians, of the Corinthians, Ephesians, of the Philippians, etc. were also before the Romish. Is it so great a matter that St. Peter was at Rome ? (which hitherto never hath been, nor ever will, nor can be proved), whereas our blessed Saviour Christ Himself was at Jerusalem, where all the articles of our Christian faith were made ; where St. James received his orders, and was bishop, and where the pillars of the Church had their seat.

QUALITIES OF A GOOD PREACHER.

A GOOD preacher (said Luther) should have these properties and virtues : First, to teach orderly. Secondly, he should have a ready wit. Thirdly, he should be eloquent. Fourthly, He should have a good voice. Fifthly, a good memory. Sixthly, he should know when to make an end. Seventhly, he should be sure of his doctrine. Eighthly, he should venture and engage body and blood, wealth and honor by the Word. Ninthly, he should suffer himself to be mocked and jeered of every one.

A preacher (said Luther) should be a logician, and a rhetorician, that is, he must be able to teach, and to admonish : when he preacheth touching an article, so must he first distinguish it, what it is properly called. Secondly, he must define, describe, and show what it

is. Thirdly, he must produce sentences out of the Scriptures, therewith to prove and strengthen it. Fourthly, he must with examples explain and declare it. Fifthly, he must adorn it with similitudes; and lastly, he must admonish and rouse up the lazy, earnestly reprove the disobedient, false doctrine, and the authors thereof; yet so that it proceedeth not out of malice and envy, but only God's honor, the profit and saving health of the people.

A WORLD-PLEASING PREACHER.

FIRST, he must be learned. Secondly, he must have a fine delivery. Thirdly, he must have neat and polite words. Fourthly, he must be a proper person, whom women and maids may love. Fifthly, he must not take but give money. Sixthly, he must preach such things as people willingly hear.

DISCRIMINATION IN PREACHING.

A PREACHER most necessarily must know how to make a right difference between sinners; namely, the impenitent and secure, etc., and the sorrowful and penitent; otherwise the whole Scripture is locked up. As Dr. Amsdorf began to preach before the princes at Schmalcalden, with great earnestness he said: The Gospel belongeth to the poor and sorrowful, and not to you princes, great persons, and courtiers, that live in continual joy and delight, in secureness, void of all tribulation.

We should make the hearers prone and willing to hear the sequel of our sermons; what a change will follow upon the regenerate. This spiritual doctrine of the Gospel troubleth and tormenteth even the good and godly; and respecting old people, they have also

need of the preaching of the law. As we see how diligently St. Paul in his Epistles treats of the law; he insisteth that they which are become children by grace and faith in Christ, should show themselves thankful towards God and be obedient unto Him, and resist the sins which are yet struggling within us: as where he saith, crucify the flesh, and mortify the deeds of the body; and, "God forbid that ye should now live in sin." For we see that not only the law maketh hypocrites, but also the doctrine of grace. Therefore let us mark this difference well between penitent and impenitent sinners.

THE POPE'S THREE CROWNS.

THE Pope hath three crowns: the first is directly against God, for he condemneth religion. The second is against the emperor, for he rejecteth temporal government. The third is against the common people, for he condemneth the state and condition of the house government, forbiddeth the priests and other his shavelings the state of matrimony and housekeeping.

THE POPE IS ANTICHRIST.

HEREBY it plainly appeareth that the Pope is the right Antichrist, for those that transgress his statutes are more severely punished than they which offend against God's laws and Word. In such sort the Pope exalteth himself over and above God. Therefore he is properly called the Antichrist, in that he sitteth in the temple and church of God, and exalteth himself over all that is called God, and that is worshipped. The Turk is not the Antichrist, for he sitteth not in God's Church; he is a wicked beast, for out of God's Church is no Antichrist, but the Pope sitteth in the Holy

Church, and taketh upon him the honor and worship which is due to God only; therefore the Pope is the right Antichrist.

WILL-WORSHIP AND FALSE RELIGION.

ALL manner of religion, let it have never so great a name and lustre of holiness, when people will serve God without His Word and command, is nothing else but plain idolatry; and the more holy and spiritual such a religion seemeth to be, the more hurtful and venomous it is; for it leadeth people away from the faith of Christ, and maketh them to rely and depend upon their own strength, works, and righteousness.

In like manner, all kinds of orders, fastings, prayers, hairy shirts, the holiest works of the Capuchins (which in Popedom are held to be the most holy of all), are altogether works of the flesh; for they hold that they are holy, and shall be saved, not through Christ (whom they behold and fear as a severe and angry Judge), but through the rules of their Order.

No man (said Luther) can make the Papists believe that the private mass is the greatest blaspheming of God and the highest idolatry upon earth; the like to which abomination hath never been in Christendom since the time of the Apostles: for they therein are blinded and hardened, therefore all their understanding and knowledge of God, and of all divine matters, is perverted and erroneous. They hold that to be the most upright and greatest service of God which, in truth, is the greatest and most abominable idolatry. And again, they hold that for idolatry which in truth is the upright and most acceptable service of God; as the acknowledging of Christ, and believing in Him.

OF PURGATORY.

GOD hath in His Word laid before us two ways ; one, which by faith leadeth to salvation ; the other, by unbelief to damnation.

As for purgatory, no place in Scripture maketh mention thereof, neither must we any way allow thereof ; for it darkeneth and undervalueth the grace, the benefits, and the merits of our blessed sweet Saviour Christ Jesus.

The bounds of purgatory extend not beyond this world ; for here in this life the upright, good, and godly Christians are well and soundly scourged and purged.

THE BIBLE AND THE WORKS OF THE FATHERS.

WHEN God's Word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like to one who straineth milk through a coal-sack, which must needs spoil and make the milk black ; even so likewise God's Word of itself is sufficiently pure, clean, bright, and clear. But through the doctrines, books, and writings of the fathers it is very sorely darkened, falsified, and spoiled.

ABOUT A GENERAL COUNCIL.

ANNO 1533, Paulus Vergerius, the pope's legate, came to Wittenburg to cite Luther to the Council ; Luther said unto him, I will be there, God willing ; but ye papists (said he) labor in vain, ye strangle yourselves with your exploits and devices ; for although ye hold a council, yet ye treat nothing of wholesome doctrine, nothing of the sacraments, nothing of faith, which only justifieth and saveth, nothing

of good works, which God hath commanded, and nothing of an honest kind of life and godly conversation; but ye only treat of ridiculous and childish toys, namely, what long gowns and garments the spiritual persons shall wear, how broad the girdles must be, how big and broad their bald crowns must be shorn, how and after what sort friars and nuns must be reformed and more strictly kept; ye treat also of the differences of meat and drink, and such like foolish fopperies. When Luther had ended this his speech, the Pope's legate turned himself from Luther towards his adjuncts, which were joined in commission with him. and said, Truly this man hitteth the nail right on the head concerning the whole principal dealings and proceedings. When the legate had taken his leave of Luther, and was gone, then Luther continued his discourse and said: Ah, loving Lord God! the papists despair of their enterprises, practices, and councils, for they see and feel that Germany (which now, God be praised, hath her eyes opened, and is enlightened through the Gospel) will henceforward do no more what formerly, through superstition and idolatry, it hath been bewitched and befooled to do and suffer; Germany will now no more be cozened and deceived, neither by Imperial Diets, nor with councils, be they never so wise and crafty.

CHARLES V. AT AUGSBURG.

THE emperor, for his own part, is good and honest; but the popish bishops and cardinals are undoubtedly knaves. And forasmuch as the emperor now refuseth to bathe his hands in innocent blood, therefore the frantic princes do bestir themselves, do scorn and condemn the good emperor in the highest degree. The Pope also for anger is ready to burst in pieces, because the Diet in this sort, without shedding of blood, should be dissolved; therefore he sendeth the sword

to the Duke of Bavaria, to proceed therewith, and intendeth to take the crown from the emperor's head, and to set it upon the head of Bavaria; but he shall not accomplish it. In this manner ordereth God the business, that kings, princes, yea, and the Pope himself, fell from the emperor, and that we joined with him, which was a great wonder of God's providence, in that he whom the devil intended to use against us, even the same God taketh, maketh, and useth for us. O wonder above all wonders!

THE FATHERS CONCERNING FAITH.

BEHOLD what great darkness is in the books of the Fathers concerning faith; for if the article of justification be darkened, then it is impossible to smother the grossest errors of mankind. St. Jerome, indeed, wrote upon Matthew, upon the Epistles to the Galatians and Titus; but, alas! very coldly. Ambrose wrote six books upon the First Book of Moses; but they are very slender. Austin wrote nothing to the purpose concerning faith; for he was first roused up and made a man by the Pelagians, when he strove against them. The Fathers, indeed, taught well and finely, but they could not openly deliver it, because they had no combating nor striving: I can find no exposition upon the Epistles to the Romans and Galatians, wherein anything is showed and taught pure and uprightly. O (said Luther), what a happy time have we now, in regard to the purity of the doctrine; but, alas! we little esteem it. The loving Fathers taught better than they wrote. After the Fathers came the Pope, and fell in with his mischievous traditions and human ordinances, and (like a breaking water-cloud and deluge) overflowed the Church, snared the consciences touching eating of meats, touching friars' hoods, masses, touching his dirty laws and decrees, insomuch as daily and continually he brought abominable errors into the Church of Christ.

RESPECT FOR THE FATHERS.

ALTHOUGH it becometh not me to censure the Fathers (I being in comparison of them a little worm and of no repute); yet, notwithstanding, the more I read their books, the more I find myself offended; for they were but men, and (to speak the truth) with their repute and authority they did undervalue and suppress the books and writings of the sacred Apostles of Christ. From whence the Papists were not ashamed to say, What is the Scripture? We must read the holy Fathers and teachers, for they drew and sucked the honey out of the Scripture. As if God's Word were not to be understood and conceived by none but by themselves!

Ah! The Fathers were but men as we are, therefore we must well consider what they say; we must look to their lips. From hence Austin labored wonderfully, who had stumbled and offended through human traditions, yet nevertheless he was strong and powerful in the Holy Scriptures, and had a fine judgment and understanding in causes: he was sharpened by those heretics the Pelagians; he affected the state of matrimony, spake well of good bishops (who then were minsters), but those times vexed and offended him much: if he now were living, he would, doubtless, be enraged to see and hear the abominations of the pope, in boasting of St. Peter's patrimony and inheritance; the same St. Austin would not endure. To conclude: Faithful Christians should hear only the legation or embassy of our blessed Saviour Christ, and hearken to what He saith.

ST. AUGUSTINE AND ST. JEROME.

AMONG all the writings of the Fathers, I took most delight to read St. Austin's works; but since the time that (by God's grace) I understood St. Paul, I could

esteem nothing of any Father whatsoever; they are all of very small value. At first I willingly read Austin, but when the door of St. Paul was opened unto me (insomuch that I knew what was the righteousness of faith), then had I done with Austin. The best and chiefest sentences in Austin are these: "Sins are forgiven," saith he, "not that they are no more present, but in that they are not imputed." Likewise he saith, "The law as then is fulfilled, when that is pardoned which is not fulfilled nor performed."

Hieronymus (said Luther) should not be numbered among the teachers of the Church, for he was an heretic; yet nevertheless I believe that he is saved through faith in Christ. He speaketh nothing of Christ, but only carrieth the name in his mouth. I know none among the teachers whom I hate like Hieronymus; for he writeth only of fasting, of victual, of virginity, etc. He teacheth nothing neither of faith, nor of hope, neither of love, nor of the works of faith. Truly I would not willingly have entertained him for my chaplain.

JOHN HUSS.

TRULY he was an honest and a learned man, as is to be seen in his book of the Church, which I love exceedingly well; indeed there was in him a Christian's weakness; yet, nevertheless, God's power raiseth him up again. The continual combat of the flesh and spirit in Huss is sweet and delightful to behold. Every man's witness standeth and will remain, showing that Jerome of Prague was an eloquent, but Huss a very learned man. He accomplished more than the whole world was able to do, but innocently was condemned. From that time Popedom by degrees began to fall. Constance, since the death of Huss, has grown a miserable poor city, insomuch that I do believe God's punishment struck it, in regard the citizens therein armed themselves, led and conveyed that holy

man, Huss, to the fire. In Huss the Holy Ghost was powerful, who so joyfully and constantly held over God's Word against so many people and nations; namely, against Germany, Italy, Spain, England, and France, which were assembled together in the Council at Constance, against whose assaults, cries, and alarms he only stood, was constrained to bear them, and thereupon was burned to ashes. Even so (said Luther) shall I (God willing) be more secure in death than in life.

TEMPTED OF THE DEVIL.

I (said Luther) am a Doctor of Holy Scripture, and for many years have preached Christ; yet, to this day, I am not able to put Satan off, nor to drive him away from me, as willingly as I would; neither am I able so to comprehend Christ and to take hold on Him, as in Holy Scripture He is placed before me; but the devil continually seeketh how to put another Christ into my mind. Yet, nevertheless, we ought to render humble thanks to Almighty God, who hitherto hath preserved us by His Holy Word, through faith and by prayer, so that we know how to walk before Him in humility and fear, and not to depend or presume on our own wisdom, righteousness, strength, and power, but to cheer and comfort ourselves in Christ, who is always more than sufficiently strong and powerful; and although we be weak and faint, yet we continually vanquish and overcome through His power and strength in us poor, weak, feeble creatures. For this may His Holy Name be blessed and magnified for evermore. Amen.

CONFLICT WITH THE DEVIL.

It is almost incredible (said Luther) that God commandeth us (weak flesh and blood) to enter combat

with the devil, and to strive and fight with so powerful a spirit as he is, and hath given into our hands no other weapon, but only His Word, which by faith we take hold on, and therewith we beat and overcome him; the same must needs grieve and vex that great and powerful enemy. But in such combating, it is very difficult and heavy, especially in that we know the devil to be the devil; for no man is able with words to express, much less to believe, how that maledicted majesty can disguise and transform itself into an angel of light.

Therefore, if thou intendest to resist Satan, then look that thou be well armed and weaponed with God's Word, and with prayer. For if thou art secure, and without God's Word, then the devil is near thee, and lieth upon thee; thou hast no way to resist him, but only and alone through God's Word and prayer. For he cannot endure those blows of defence; otherwise, though thou givest him once his despatch, and turnest him away, yet he will quickly return again, especially if thou art secure, and thinkest that all now is safe.

CHEERFULNESS AMIDST TROUBLE.

WHEN tribulations approach, then (said Luther) excommunicate them in the name of Christ Jesus, and say, God hath forbidden me to receive that coin, because it is minted by the devil; therefore we reject it, as being prohibited.

When heavy temptations come upon thee, then expel them by what means thou best mayest; talk with good friends of such things as thou takest delight in. But here a man may say, Without due consideration, nothing that is good can be effected. Hereunto I answer, We must make a difference of cogitations. Those of the understanding do produce no melancholy, but the cogitations of the will cause sadness; as, when one is grieved at a thing; or when one doth sigh and

complain, those are melancholy and sad cogitations, but the understanding is not melancholy.

When I write against the Pope, I am not melancholy ; for then I labor with the brains and understanding ; then I write with joy of heart ; insomuch, that not long since Dr. Reisenpusch said unto me, I much marvel that you can be so merry ; if the case were mine, it would go near to kill me. Whereupon I answered him, and said, Neither the Pope, nor all his shaven retinue, can make me sad ; for I know that they are Christ's enemies ; therefore I fight against him with joyful courage.

Since the time that Silvester wrote against me, and in his book gave himself this title, " The Master of the Holy Palace," and that I saw the bigot wrote such stuff as constrained me thereat to laugh and jest ; I say, since that time, I scorned him, his master the Pope, and all his popish crew.

DEFENCE AGAINST MELANCHOLY.

As I said before, so I say still, That all heaviness of mind and melancholy cometh of the devil ; for he is the lord of death (Hebrews ii.), especially when a man is possessed of such thoughts as, that God is not gracious unto him ; or, that God will have no mercy upon him, etc. Therefore whosoever thou art, that art possessed with such heavy thoughts, know for certain, that the same is a work and driving of the devil : for God hath sent His Son into the world, not to affright but to comfort sinners. From hence these and the like sentences are oftentimes expressed in Holy Scriptures : " Rejoice : be joyful in the Lord. Be not afraid. Be not discouragéd. Be of good comfort, I have overcome the world."

Therefore in such tribulations thou oughtest to be of good courage, and to think, that henceforward thou art not the child of an human creature, but of God

through faith in Christ, in whose name thou art baptized ; therefore the spear of death cannot enter into thee ; he hath no right unto thee, much less can he hurt or prejudice thee, for he is everlastingly swallowed up through Christ.

It is better for a Christian (said Luther) to be sorrowful than to be secure, as the people of the world be. Well is he (saith the wise man, Prov. xxviii.) that standeth always in fear ; yet so, that he knoweth he hath in heaven a gracious God, for Christ's sake, as the Psalm saith, " The Lord's delight is in them that fear Him, and put their trust in His mercy."

No man ought to lay a cross upon himself, or to make choice of a tribulation (as is done in popedom) : but if a cross or tribulation cometh upon him, then let him suffer it patiently, and know that it is good and profitable for him.

Therefore I hope that our loving Lord God will graciously help us, and put an end to our tribulations. In the mean time let us cheer up ourselves in patience, and let us with joy and comfort keep in mind what St. Paul saith, Through much tribulation we must enter into the kingdom of heaven. And all that will live godly in Christ Jesus must suffer persecution.

A TRUE BELIEVER MUST HAVE TROUBLE.

A TRUE Christian (said Luther) should be a joyful creature ; and although we must suffer many plagues and tribulations outwardly and inwardly, both of the world and the devil, let it go on, let us not be dismayed, but call upon God and have patience ; He is a help in time of need ; He will not leave us comfortless, nor let us die in tribulations, for they are good and necessary for us, to the end God's strength, in our weakness, may be the stronger. Let us behold how, and in what manner the holy patriarchs, the prophets, and apostles were dejected and discouraged. How

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then should we go scot-free, that are poor, miserable, and weak worms?

The Lord our God is a God of the humble and perplexed hearts which are in need, in tribulation, and in danger, in whom He showeth His power; for if we were strong, then should we be proud and haughty. God cannot show His power, nor make proof thereof, but only in weakness: He will not quench the glimmering flax, neither will He break in pieces the bruised reed.

God loveth tribulations, and He also hateth them; He loveth them, when we thereby are stirred up to pray, and to trust in God; again, He hateth them, when by reason thereof we grow faint and dismayed. Therefore, when we are well, then let us sing to God a Psalm and praise Him; but if we be not well and merry, then let us call upon God, and pray; for the Lord hath pleasure in them that fear Him, and wait upon His mercy.

LETTER TO A FATHER MOURNING FOR A SON LOST.

ALTHOUGH it be nowhere forbidden in Holy Scripture to mourn and to be grieved for the death of a godly child or friend (for we have many examples of the godly, who have bewailed the death of their children and friends), yet notwithstanding, there ought to be a measure in sorrowing and mourning. Therefore, loving Doctor, you do well in mourning and lamenting for the death of your son. But let not the same exceed the measure of a Christian, in refusing to be comforted. I would have you, first, to consider, that God gave that son unto you, and took him from you again. Secondly, I would wish you to follow the example of that just and godly man, Job, who when he had lost all his children, all his wealth and substance, at last said, "Have we received good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the

Lord hath taken away, blessed be the name of the Lord," etc.

He rightly considered, that both good and evil cometh of the Lord ; even so do you likewise, then you shall see that you have much greater gifts and benefits left of God unto you, than the evil which you now feel. But you look now only upon the evil, namely, that your son is dead ; and, in the mean time, you forget the glorious treasury of God, namely, that He hath given unto you the knowledge of His Word, also a good and peaceable conscience, which alone should outweigh all evil which may happen unto you ; why then do you plague and torment yourself with the death of your son ? But in case the loss be great and heavy, yet it is no new thing, you are not alone in that case. He liveth now with Christ ; oh ! would to God that I had finished my course ; I would not wish myself here again. Your suffering is only a corporal cross. You are a good logician, and you teach others that art ; make use thereof yourself at this time ; put the same in practice, define, divide, separate and conclude, learn to distinguish that which is spiritual, and to separate the same from that which is corporal.

It was a fine speech of Maximilian, the emperor, wherewith he comforted King Philip, his son, who deeply bewailed the death of a godly, a faithful, and an honest, able man that was slain in a battle. His words were these : Loving Philip ! Thou must accusest thyself to these misfortunes ; thou shalt lose yet many of those whom thou lovest.

TRoubles ABOUT PREDESTINATION AND ELECTION.

CONCERNING predestination, it is best to begin below at Christ, as then we both hear and find the Father ; for all those that have begun at the top have broke their necks. I have been well and thoroughly plagued and tormented with such cogitations of predestination ;

I would needs know how God intended to deal with me, etc. But at last, God be praised, I clean left them ; I took hold again of God's revealed Word ; higher I was not able to bring it, for no human creature can ever search out the celestial will of God ; the same God hideth for the sake of the devil, to the end the crafty spirit may be deceived and put to confusion : the revealed will of God the devil hath learned of us ; but God reserveth His secret will to Himself, and conceal-eth the same. It is sufficient for us to learn and know Christ in His humanity, in which the Father hath revealed Himself. But we, like fools, will gabble and search after God's secrets ; therefore such as thereupon plunge themselves into despair are rightly served.

MONASTIC LIFE.

ST. BERNARD was the best friar, whom I love above all the rest ; yet he dared to say, It were a sign of damnation, if one remained not in the monastery. St. Bernard lived in dangerous times under the Emperors Henry the Fourth and Fifth, under Emperor Conrad, and Lotharius ; he was an experienced friar, but he gave an evil example. The friars, especially the Minorites and Franciscans, had the best and easiest days through hypocrisy ; they touched no money, yet they were the richest, and lived in great quietness. The evil friar's life began betimes, when people under the color of piety abandoned temporal dealing : this was and is very hateful, and produced much loathing ; but the estate and calling of a true Christian (which God ordained and founded) consisteth of three hierarchies, namely, in domestic, in temporal, and Church government.

Austin, who although he lived in the good and acceptable time, yet he was deceived through the crowning of monastery nuns and virgins ; and although he gave them leave to marry, yet he said they did unright

in marrying, and sinned against God. Afterwards when the time of wrath and blindness came, and the truth was hunted away, and lying got the upper hand, then the generation of poor women was condemned under the color of great holiness, which in truth was mere hypocrisy. But Christ with one sentence confuteth all their arguments; namely, God created them male and female.

FALSE BRETHREN.

THE greatest and fiercest strife which Christians have, is with false brethren. If a false brother would openly confess and say, I am a Pilate, a Herod, a Caiaphas, or an Annas, that is, if he would put off the name of a believing Christian, and profess himself an open enemy to Christ, then we would with patience suffer and endure all the evil that such a one were able to work against us. But insomuch that they will carry the name of Christians, the same we neither may, can, nor will endure, in that they speak and act what belongeth not to Christians.

LIFE A VOYAGE.

OUR life (said Luther) is like unto the sailing of a ship; for like as the mariners in the ship have before them a port or haven, towards which they direct their course, and where they shall be secure from all danger; even so the promise of everlasting life is made unto us; that we in the same, as in a safe port, or haven, should rest calmly and secure. But seeing the ship wherein we are is weak; and the winds and waves do beat into and upon us, as though they would overwhelm us, therefore we have truly need of an understanding and experienced pilot, who with his counsel

and advice might rule and govern the ship, that it run not on a rock, or utterly sink and go down. Such a pilot is our blessed Saviour Christ Jesus.

PRAYER AS 'A FATHER.

LOVING Heavenly Father, forasmuch as Thou hast placed me in the honor of Thy Name and office, and wilt also have me to be named and honored a father, grant me grace, and bless me, that I may rule and maintain my loving wife, children and servants, divinely and Christian-like. Give me wisdom and strength well to govern and to bring them up; give also unto them good hearts and wills to follow Thy doctrine and to be obedient. Amen.

THE LORD RULETH.

POTENTATES and princes in these days (said Luther), when they take in hand an enterprise, do not pray before they begin; but they make to themselves this account and reckoning, three times three makes nine, twice seven is fourteen, this faileth not, etc.; that is, in this manner must the business surely take effect; therefore our Lord God saith unto them, For whom then do ye hold me, for a cypher? Do I sit here above in vain, and to no purpose? You shall therefore know, that I will turn your accounts quite contrary, and will make them all false reckoning.

HENRY VIII.

I AM lately informed that Henry, King of England, is fallen from the Gospel again, hath commanded upon

pain of death that the people shall receive the sacrament only under one kind, and that spiritual persons, friars and nuns, shall perform their vows, and tear in pieces their marriages, whereas before he had done quite the contrary. At this the Papists will jeer, and boast : indeed it is a great offence, but let it go : that king is still the old Hintz, as in my first book I pictured him ; he will surely find his judge ; I never liked his resolutions, in that he would kill the Pope's body, but preserve his soul ; that is, his false doctrine. The king was always unconstant and of a wavering mind.

THE AUGSBURG CONFESSION.

As Emperor Charles read our confession at Augsburg, he openly spake these words : I would wish this doctrine were taught throughout the whole world. Likewise said Prince George, I know very well that many abuses are in the Church ; if the same were by the Pope abolished, then I would willingly entertain and receive this doctrine ; but I will not receive it of a runaway friar, meaning me. If (said Prince George) God caused His Word to be preached through great potentates and princes, then we would entertain it. Yea (said Luther), standeth the case so ? But God thought it more fitting to make use of poor fishermen, of Peter, of Andrew, etc. God had need of Amos the shepherd, He will none of your approbations. At the Imperial Diet at Augsburg, Emperor Charles had eight-and-thirty chancellors attending on him.

A DOWNCAST MAN.

LUTHER, at Wittenberg, discerning a very melancholy man (whom formerly he well knew), said unto him, Ah ! human creature, what doest thou ? Hast

thou nothing else in hand but to think of thy sins, on death, and damnation? Turn thine eyes quickly away, and look hither to this man Christ, of whom it is written, "He was conceived by the Holy Ghost, born of the Virgin Mary, suffered, died, buried, descended into hell, the third day arose again from the dead, and ascended up into heaven," etc. Wherefore doest thou think that all this was done? Verily it was that thou shouldest comfort thyself against death and sin; therefore forbear, be not afraid, neither do thou faint, for truly thou hast no cause: for Christ suffered death for thee, and prevailed for thy comfort and defence, and for that cause He sitteth at the right hand of God His Heavenly Father to deliver thee.

LEGENDS OF SAINTS.

FEW of the legends are pure; the legends of the martyrs are least suspected, as they who proved their faith, and sealed the same with their blood. The legends of the friars, especially of the hermits, which dwell all alone from people, called anchorites, are abominable; for they have many strange, horrible, and lying miracles and fooleries, touching wonderful moderation, chastity, and nurture. I hold much of those saints which are not particularly known, which do live after a public way like other people, without hypocrisy; they boast not, neither do they permit themselves to be noted.

A GOOD GENERAL.

A VALIANT and brave soldier seeketh rather to preserve one citizen and man, than to destroy a thousand enemies, as Scipio the Roman general said. Therefore an upright soldier beginneth a war not lightly without urgent cause. Upright and true soldiers and captains

make not many words ; they are discreet, they discourse not much, for they have seen people ; when they speak, then the deed is therewith.

PARIS UNIVERSITY IN THE SIXTEENTH CENTURY.

PARIS in France is the most famous and surpassing school, wherein are above twenty thousand students. The divines have the most pleasant place in the city, a particular street ; at both ends are strong gates, called the Sorbona ; named, as I take it, of the Sorbis apples that grow on the Dead Sea, which on the outside are very fair to behold, but within they are full of ashes. Even so is the University at Paris, where a multitude of scholars are, but she is the mother of many errors. When they dispute, then they cry confusedly among themselves like drunken country clowns at a May-game, Latin, Italian, and French, one through another. Afterwards they stamp with their feet, to the end silence may be kept. No man may be made a doctor in divinity except he hath studied ten years in their unprofitable sophistry. The respondent must sit a whole day, from six in the morning until six at night, and attend the disputation ; must answer every one. When they publicly promoted doctors of divinity at Burges in France, they gave to each of them a fish angle, therewith to catch people.

JEWES AND CHRISTIANS.

THE Jews (said Luther) must be encountered with strong arguments, as where Jeremiah speaketh touching Christ, " Behold the days come, saith the Lord. that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, in His days Judah shall be

saved, and Israel shall dwell safely, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." This argument the Jews are not able to solve; and forasmuch as they refuse to grant that this sentence is not spoken of Christ, therefore of necessity they must give and show unto us another king descended from David, who should govern so long as the sun and moon endure, as the promises of the prophets do sound.

The poor blind and hardened Jews do boast of the righteousness of the law, whereas they are not able to fulfil the same; yea, such is their zeal for the law, they really blaspheme God, for out of the Land of Promise they were not to observe the law. To conclude, inasmuch as the Jews have been forsaken now above fifteen hundred years, a nation without government, without laws, without prophets, and without temple. This argument they are not able to solve, it striketh them to the ground like a thunder-clap; they are able to show none other reason nor cause for the same than their sins.

Two Rabbis of the Jews (said Luther), named Schamaria and Jacob, came to me at Wittenberg, desiring of me letters of safe conduct, which I granted unto them. With the same they were well pleased, only they earnestly besought me, that I would leave out the word *Tola*, that is, Jesus "crucified"; for they cannot forbear, but must needs blaspheme the name Jesus; they exceedingly hate that song which we used to sing in Church, "Christ is risen from the dead." They said, It is most wonderful that so many thousands of innocent people have been slaughtered, touching whom there is no mention made, only Jesus, the crucified, must always be remembered; His death cannot be forgotten.

Another Jew repaired unto me at Wittenberg (said Luther), and told me, he was very desirous to be baptized, and made a Christian, and said, he would first go to Rome to see the chiefest head of Christendom. From this his intention, myself, Philip Melanchthon, and other divines, labored to frustrate and hinder in

the strongest measure : for we feared, when he should behold the offences and knaveries at Rome, that he might thereby be scared from Christendom. But the Jew went to Rome, and when he had sufficiently seen abominable things acted there, he returned unto us again, desiring to be baptized, and said, now I will willingly worship the God of the Christians, for He is a patient God. Can He endure and suffer such wickedness and villany at Rome, so can He suffer and endure all the vices and knaveries in the world.

MUSIC.

MUSIC is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, therewith many tribulations and evil cogitations are hunted away. It is one of the best arts, the notes give life to the text ; it expelleth melancholy, as we see on King Saul. Kings and princes ought to preserve and maintain music, for great potentates and rulers ought to protect good and liberal arts and laws ; and although private people have desired thereunto and love the same, yet their ability cannot preserve and maintain it. We read in the Bible, that the good and godly kings maintained and paid singers. Music is the best solace for a sad and sorrowful mind, through which the heart is refreshed and settled again in peace, as is said by Virgil, *Tu Calamos inflare leaves, ego dicere versus* : Sing thou the notes, I will sing the text. Music is a half discipline and school-mistress, that maketh people more gentle and meek, more modest and understanding. The base and evil fiddlers and minstrels serve thereto, so that we see and hear how fine an art music is ; for white can never be better known, than when black is held against it.

SINGING TO BE TAUGHT IN ALL SCHOOLS.

WE must of necessity maintain music in schools; a schoolmaster ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching, except they have been well exercised and practised in the school of music. Music is a fair gift of God, and near allied to divinity; I would not for a great matter be destitute of the small skill in music which I have. The youth ought to be brought up and accustomed to this art, for it maketh fine and expert people.

LAWYERS AND DIVINES.

YE lawyers take heed that ye tread not us divines under your feet; if ye do, then be assured that we will sting your heels. If I intended to study but two years in the laws, I would be better learned therein than Dr. Jeronymus Schurf; for I would discourse touching causes, as in truth they are and ought to be understood of themselves either uprightly or unjustly; but he contesteth only about words, he goeth not upon the ground to speak of the plain truth, but he resteth upon a *Quos*, which he may screw every way: they talk much, and make many words, but without understanding. Dr. Schurf may justly be called Dr. *Quos*. The doctrine of the lawyers is nothing but merely a *Nisi*, that is, *unless this or that*; *Nisi* must be in every case; but divinity goeth not about with *Nisi*, but it is certain, and hath a constant and sure ground which neither faileth nor deceiveth. Lawyers have need of the help and assistance of divines, but we have no need at all in divinity of their voice and part-taking.

PILATE'S CHARACTER AND CONDUCT.

PILATE held stiffly over the Roman laws and rights ; he would not that the innocent (and such as were not openly convicted in an offence) should be executed and slain without hearing of the cause ; therefore he propounded all manner of civil conditions, to the end he might have released Christ ; but when they threatened him with the Emperor's disfavor, then he was dazzled, and forsook the Imperial laws ; thought, it is but the loss of one man, who is both poor, and therewithal contemned ; no man taketh His part ; what hurt can I receive by His death ? Better it is that one man die, than that the whole nation be against me.

Dr. Mathesius and Pommer debated about this question, Why Pilate scourged Christ, and said, What is truth ? For the one alleged, that Pilate did it out of compassion ; but the other said, It was done out of tyranny and contempt. Whereupon Luther said, Pilate was a worldly man : he scourged Christ out of great compassion, to the end that thereby he might still the insatiable wrath and raging of the Jews. And in that he said to Christ, What is truth ? He would therewith give us to understand thus much, as if he had said, What wilt Thou dispute concerning truth in these wicked times ? Truth is here of no value, etc. But Thou must think upon some other trick, and upon the lawyer's quiddits, as then happily Thou mayest be released.

WEALTH IS THE LEAST GIFT OF GOD.

RICHES is the smallest thing on earth, and the least gift that God hath bestowed on mankind. What is it in comparison of God's Word ? yea, what is it to be compared with corporal gifts ; as beauty, health, etc. ? nay, what is it to the gifts of the mind ; as understanding, art, wisdom, etc. ? Yet are men so eager

after it, that no labor, travel, nor danger is regarded in getting of riches. There is in it neither *Materialis, formalis, efficiens, et finalis causa*, nor anything else that is good; therefore our Lord God commonly giveth riches to such from whom He withholds all spiritual good.

THE SACRIFICE OF THE MASS.

THE Papists at the Imperial assembly dealt with us through threatenings; they would force us to consent that the Mass was a sacrificing of the life, to the end they might help themselves only with this word, sacrificing, as a cloak of their shame. I would permit the Mass to be a sacrifice of praise, if again they would yield and allow, that not only the priest, but also every communicant which received, did offer thanksgiving unto God.

The Mass ought to be abolished, chiefly for two reasons: first, it is a divine blaspheming of God; secondly, a political sin, namely, a deceit, and a theft.

FAITH AND WORK.

WE must teach of good works, yet always so that the article of justification remain pure and unfalsified, namely, that faith only in Christ justifieth and saveth. For Christ neither can nor will endure any beside Himself, He will have the bride alone, He is full of jealousy.

If He should teach thus, and say, If thou believest, thou shalt be saved, whatsoever thou doest; that were stark naught; for faith is either false and feigned, or although it be upright, yet it is eclipsed, when people wittingly and wilfully sin against God's command.

And the Holy Spirit, which is given to the faithful, departeth through evil works, done against the conscience, as the example of David sufficiently witnesseth.

THE FUTURE LIFE.

As lately I lay very sick (said Luther) and so sorely sick that I thought I should have left this world, many cogitations and musings I had in my weakness. Ah! thought I, What may that eternity be? What joys may it have? etc. Nevertheless, I know for certain, that the same eternity is already ours; through Christ it is given and prepared for us, if we can but believe. There it shall be opened and revealed; here we shall not know when a new, or a second creation of the world shall be, seeing we understand not the first creation, which He made for us, without any of our counsel. Therefore ought we justly to give Him the honor, and to leave to His divine power and goodness the new creation of the life to come, and not to presume to search or speculate out the same.

GOOD PRINCES.

WHEN a country has a good prince over it, all goes well. Without a good prince things go backwards like a crab, and councillors, however many, will not mend them. A great soldier is the man; he has not many words; he knows what men are, and holds his tongue; but when he does speak, he acts also. A real hero does not go about his work with vain imaginations. He is moved by God Almighty, and does what he undertakes to do. So Alexander conquered Persia, and Julius Cæsar established the Roman Empire. The Book of Judges shows what God can do by a single man, and what happens when God does not provide a

man. Certain ages seem more fruitful in great men than others. When I was a boy there were many. The Emperor Maximilian in Germany, Sigismund in Poland, Ladislaus in Hungary, Ferdinand, Emperor Charles's grandfather, in Spain—pious, wise, noble princes. There were good bishops too, who would have been with us had they been alive now. There was a Bishop of Wurzburg who used to say, when he saw a rogue, "To the cloister with you! Thou art useless to God or man." He meant that in the cloister were only hogs and gluttons, who did nothing but eat, and drink, and sleep, and were of no more profit than as many rats.

THE BEST PREACHERS AND HEARERS.

I ESTEEM those to be the best preachers which teach the common people and youth most plainly and simply, without subtilty, screwed words, or enlargements. Christ taught the people by plain and simple parables. In like manner, those are the best hearers that willingly do hear and believe God's Word simply and plainly, and although they be weak in faith, yet so long as they doubt not of the doctrine, they are to be holpen forward; for God can and will bear with weakness, if it be but acknowledged, and that we creep again to the cross, and pray to God for grace, and amend ourselves.

LUTHER'S DIVINITY SCHOOL.

I DID not learn my divinity at one only time, but I was constrained to search deeper and deeper, to which my temptations brought me; for no man, without trials and temptations, can attain to the true understanding of the Holy Scriptures. St. Paul had a devil that beat him with fists, and with temptations drove him diligently to study the Holy Scripture. I had cleaving

and hanging on my neck the Pope, the Universities, all the deep-learned, and with them the devil himself ; these hunted me into the Bible, wherein I diligently read, and thereby, God be praised, at length I attained to the true understanding of the same. The Holy Scripture of itself is certain and true enough ; but God grant me the grace that I may catch hold on the right use thereof ; for when Satan disputeth with me in this sort, namely, whether God be gracious unto me or no ? then I must not meet him with this text : “ Whoso loveth God with all his heart, with all his soul, and with all his strength, the same shall inherit the kingdom of God ; ” for then the devil presently objecteth, and hitteth me in the teeth, and saith, Thou hast not loved God with all thy heart, etc. ; which indeed is true, and my own conscience herein witnesseth against me ; but at such a time I must arm myself, and encounter him with this text, namely, “ That Jesus Christ died for me, and through Him I have a gracious God and Father : Christ hath made an atonement for me, as St. Paul saith, He is of God given unto us for wisdom, for righteousness, for holiness, and for redemption.”

UNSEARCHABLENESS OF GOD'S WORKS.

ALL the works of God are unsearchable and unspeakable ; no human sense can find them out, only Faith takes hold thereof without human power or addition. No human creature can take hold or know God in His Majesty, and therefore hath He set Himself down in the simplest manner, and was made Man, yea, was made sin, death, and weakness. He was simple indeed, and mean enough when He took upon Him the quality of a servant, as St. Paul saith to the Philippians. But who can believe it ? We think that the Turkish emperor is much more mighty, Erasmus Rotterdamus much more learned, a friar far more good and godly than God Himself is.

USELESS QUESTIONINGS.

WHEN one asked, Where God was before heaven was created? St. Austin made answer thereunto and said, He was in Himself. And as another asked me the same question, I said, He was building of hell for such idle, presumptuous, fluttering spirits and inquisitors. After He had created all things, He was everywhere, and yet He was nowhere; for I cannot fasten nor take hold of Him without the Word. But He will be found there where He hath bound Himself to be. The Jews found him at Jerusalem by the Throne of Grace, Exodus xxv. We find him in the Word and Faith, in Baptism and Sacraments; but in His Majesty He is nowhere to be found.

It was a special grace in the Old Testament, when God bound Himself to a certain place where He would be found, namely, in that place where the Tabernacle was, towards which they prayed; as first, in Silo and Sichem, afterwards at Gibeon, and lastly at Jerusalem in the Temple.

The Greeks and Heathens in after times did imitate the same, and did build temples for their idols in certain places, as at Ephesus for Diana, at Delphi for Apollo, etc. For, where God built a church there the devil would also build a chapel. They imitated the Jews also in this, namely, that as the most holiest was dark, and had no light, even so and after the same manner did they make their places dark where the devil made answer, as at Delphi, and elsewhere. In such sort is the devil always God's ape.

But whereas the most holiest must be dark, the same did signify that the Kingdom of Christ no other way was to be taken hold of and fastened, but only by the Word and by Faith.

THE WISDOM OF THE WORLD.

THE highest wisdom of the world is to trouble themselves with temporal, earthly, and vanishing things ; and as it happeneth and falleth out with those things, they say, *Non putarâm* ; I had not thought it. For faith is a certain and a sure expectation of that which a man hopeth for, and maketh no doubt of that which he seeth not, as the Epistle to the Hebrews saith : Faith looks to that which is to come, and not to that which is already present : therefore a true Christian doth not say, *Non putarâm*, I had not thought it ; but he is most certain that the beloved cross is near at hand, and will surely come upon him ; therefore he is not afraid when it goeth evil with him, and is tormented. But the world, and those that live securely in the world, cannot brook misfortunes ; they go on continually leaping and dancing in pleasure and delight, like the rich glutton in the Gospel. He could not spare the scraps to poor Lazarus ; but Lazarus belonged to Christ, and He took his part.

MEN'S LOVE OF NOVELTY.

BEFORE I translated the New Testament out of the Greek, every one longed after it, to read therein ; but when it was done, their longing lasted scarce four weeks. Then they desired the Books of Moses ; when I had translated those, they had enough thereof in a short time. After that, they would have the Psalter ; of the same, they were soon weary ; when it was translated, then they desired other books.

In like manner will it be with the Book of Ecclesiasticus, which they now long for, and about which I have taken great pains in translating thereof. All are acceptable, so long and until our giddy brains be satisfied, afterwards they let them lie, and seek after new things ; therefore in the end there must come errors among us.

CHRIST THE ONLY PHYSICIAN FOR DEATH.

A CUP of water, if a man can have no better, is good to quench the thirst. A morsel of bread stilleth the hunger, and he that hath need seeketh earnestly thereafter. So Christ is the best, surest, and only physic against the most fearful enemy of mankind, the devil; but they believe it not with their hearts. If they knew a physician who lived above one hundred miles off, that could prevent or drive away temporal death, oh, how diligently would he be sent for; no money nor cost would be spared! Hence it appears how abominable human nature is spoiled and blinded; yet notwithstanding, the small and little heap do stick fast to the true Physician, and by this art do learn that which the holy old Simeon well knew, from whence he joyfully sang, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation," etc. Therefore death became his sleep; but from whence came his great joy? Because that with spiritual and corporal eyes he saw the Saviour of the world, he saw the true Physician against sin and death. Therefore it is a great trouble to behold how desirous a thirsty body is of drink, or one that is hungry of food (whereas a cup of water, a morsel of bread, can still hunger and thirst no longer than two or three hours), but no man, or very few, are desirous or do long after the most precious Physician, although He lovingly calleth and allureth all to come unto Him.

MAN UNABLE TO DISTINGUISH BETWEEN THE LAW
AND THE GOSPEL.

NEVER yet was that man found on earth that could make a right difference between the Law and the Gospel. We flatter ourselves that so soon as we have heard a sermon upon that subject, we understand

it thoroughly ; but therein we deceive ourselves, the Holy Ghost only can teach this art.

I thought so myself, that I had it at my finger's end. seeing I had written so much concerning the same ; but truly I found I had far to seek therein, even at such times when I stood most in need, and when the devil began to lecture me. But when by his many assaults I gained better experience touching his devices and temptations, then (thanks be to God) I jeered him with his own arguments, even to his teeth, with unspeakable joy and comfort to my troubled conscience.

The Law and the Gospel are the chief articles in the Church of God : through the Law, God will keep off and affright the ungodly, the rude people and sinners from blaspheming ; He will also thereby teach the proud hypocrites, and the invocators of saints, in that they have written superfluously of the *overplus* of works, etc. But the Gospel comforteth the sad and sorrowful conscience, etc. It comforteth all those of whom the Prophet Isaiah speaketh, where he saith, "Be of good comfort, for I do forgive you your sins." What could God do more for us ?

HOW WE ARE MADE GOOD BEFORE CHRIST.

A CAPUCHIN friar saith, Wear a gray coat and a hood, wear a halter about thee, and put clogs on thy feet. A preaching friar saith, Put on a black hood. A Papist saith, Do this or that work, hear mass, pray, fast, give alms, etc. But a true Christain saith, I am made good, righteous, and saved only by faith in Christ, without any of my works or deserts. Now compare these together, and judge which may be the true righteousness.

PATIENCE.

PATIENCE is the best virtue, which in Holy Writ is highly praised and extolled by the Holy Ghost. And howsoever the philosophers and learned heathen do also much exalt and applaud it; yet they cannot possess the same, nor attain to it without the will and assistance of God; for they neither know nor understand anything certain thereof. Epictetus, the sage and understanding Grecian heathen, said very well, "Suffer and abstain," as also the Hebrews say with good words,

Believe not all thou hearest.
 Speak not all thou knowest.
 Do not all thou canst.

ONE OF LUTHER'S SAYINGS.

In luctu gaudium: In mourning joy.
In gaudio luctus: In joy mourning.
Gaudendum in Domino: Joyful in the Lord.
Lugendum in nobis: Mourning in ourselves.

THE AMARANTHUS A SYMBOL OF THE CHURCH.

AMARANTHUS is a flower that groweth in August; it is more a stalk than a flower, it is easily broken off, and groweth in joyful and pleasant sort; when all other flowers are gone and decayed, then this (being sprinkled with water) becometh fair and green again; insomuch that in winter they use to make garlands thereof. It is called Amaranthus from hence, that it neither withereth nor decayeth.

I know nothing more like unto the Church than this flower Amaranthus (called with us in Germany, Thousand fair). For although the Church doth bathe

her garment in the blood of the Lamb, and is colored over with red; yet nevertheless she is more fair, comely, and beautiful than any state and assembly upon the face of the earth.

Moreover, the Church suffereth herself willingly to be plucked and broken off, that is, she is loving, patient, and obedient to Christ her bridegroom in the cross; she groweth and increaseth again fair, joyfully, and pleasant, that is, she gaineth the greatest fruit and profit thereby; she learneth to know God aright, to call upon Him, freely and undauntedly, to confess His word and doctrine, and produceth many fair and glorious virtues.

At last, the body and stalk remaineth whole and sound, and cannot be rooted out, although raging and swelling be made against some of her members, and the same torn away. For like as Amaranthus never withereth nor decayeth: even so, the Church can never be destroyed nor rooted out.

THE TRUE PREACHER.

AN upright, a godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stilleth her child, dandleth, and playeth with it, presenteth it with milk out of her breasts, needeth neither malmsey nor muscadine to give it. In such sort should also preachers carry themselves, should teach and preach plainly, that the simple and unlearned may conceive, comprehend, and keep it. But when they come to me, to Melanchthon, to Dr. Pommer, etc., then let them show their cunning, how learned they be, they shall be well put to their trumps; for to sprinkle out Hebrew, Greek, and Latin in their public sermons, the same favoreth merely of pride, which agreeth neither with time nor place, nor is it pertinent. To conclude, such preachers are untimely ripeless saints.

CHRISTIAN PILGRIMAGES.

IN Popedom they went on pilgrimage to the dead saints; they went towards Rome, towards Jerusalem, Compostella, and to St. James, to make satisfaction and payment for their sins. But now we might act and perform upright, good, and godly pilgrimages, which are pleasing to God in faith; namely, diligently to read the Prophets, the Psalms, the Gospel, etc. As then we should not wander through the cities of dead saints, but through our hearty contemplations to God, that is, to visit the right and true land of promise, and paradise of everlasting life.

A certain prince in Germany, well known to myself, went to Compostella, in Spain, where St. James, the brother of the Evangelist and Apostle St. John, should lie buried. Now as this Prince made his confession to a Barefoot friar, who was an honest man, he asked the Prince if he were a German? The Prince answered, Yea. Then the friar said, O loving child, why seekest thou so far for that which thou hast much better and more precious in Germany? for I have seen and read the writings of an Austin friar touching indulgences and pardons for sins, wherein he powerfully concluded, that the true pardons and remissions of sins do only consist in the merits and sufferings of our Lord and Saviour Jesus Christ. O loving child, said the friar, remain thereby, and permit not thyself to be otherwise persuaded. I purpose shortly, God willing, to leave this ungodly life to repair into Germany, and to join myself to the same Austin friar.

ALLEGORIES.

WHEN I was a friar I was a master in spiritual significations, then I was altogether in my allegories; but afterwards, went through the Epistles to the Ro-

mans, I came a little to the knowledge of Christ, I saw that allegories were vain, not what were signified by Christ, but who and what He is. Before that time I allegorized and spiritually signified every particular thing. But afterwards I considered the histories, how difficult and heavy a matter it was that Gideon fought with the enemy in that manner as the Scripture sheweth; those were no allegories, nor spiritual significations: but the Holy Ghost saith, Faith only, with three hundred men, beat so great a multitude of the enemies. St. Jerome and Origen (God forgive them) were the means that allegories were held in such esteem.

THANKFULNESS.

THE most acceptable service that we can do and show unto God, and which He only desireth of us, is that He is praised of us; but He is not praised, except He be first loved; He is not loved, unless He be first bountiful, and doth well; He doth well when He is gracious; gracious He is when He forgives sins. Now (said Luther), who are those that do love Him? They that are the small flock of the faithful, that do acknowledge such graces, and do know that through Christ they have forgiveness for their sins, etc. But the children of this world do not trouble themselves therewith; they serve their idol, that wicked and cursed Mammon, but in the end he will evil reward them.

THE END.

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LUTHER ANECDOTES:

MEMORABLE SAYINGS AND DOINGS

OF

MARTIN LUTHER.

GATHERED FROM HIS BOOKS, LETTERS, AND HISTORY;
AND ILLUSTRATING HIS LIFE AND WORK.

By DR. MACAULAY,

EDITOR OF "THE LEISURE HOUR."

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INTRODUCTION.

THESE Luther Anecdotes require little introduction. They speak for themselves. Or, rather, through them Luther speaks; for it has been my aim to give, from his books and letters, his own account, in his own words, of the chief events of the great movement of which he was the leader. The book is thus in some measure a fragment of autobiography.

Four hundred years ago the Catholic world had grown almost pagan, and Christianity was little more than a lifeless form. There had been witnesses before Luther, and evidence that the Divine life in the Church was not wholly extinct; but it was he who awoke Christendom from its death-like sleep, and recalled his own nation to the primitive faith. The influence he exerted was not felt in Germany alone, for it roused the papal world, and led to that Romish revival which checked the advance of Protestantism, and resuscitated the faith of Catholic nations. Even in Germany the old religion holds its own, and Protestantism has lost its expansive power because it has too much departed from the principles on which the Reformation first began. Reverence for the Holy Scriptures as the supreme authority in faith and practice, and the evangelical doctrine of justification by faith, or salvation by grace, not by merit, these cardinal points of the teaching of Luther have not mainly influenced German thought or feeling in the centuries since he went to his rest. But there has been all along a testimony maintained, and an evangelical succession kept up. And there is hope of better times when the venerated and beloved Emperor, as head and representative of

the Fatherland, thus spoke in his Edict announcing the 400th anniversary of Luther's birth: "I pray to God that He may listen to the supplications in which I and all the members of the Evangelical Church shall unite on the day of the Festival, in order that the celebration may be productive of lasting benefit to our beloved country and Church."

It is not as the leader of the Reformation alone that the German people have cause to honor the memory of Luther. His services to the German language and literature can scarcely be overrated, as Lessing and Schlegel and other high authorities have declared. But, besides this, Luther was really the founder of German patriotism. The religious influence of the Reformation has grown feebler than at first it promised, but the spirit of freedom with which he stirred the people is mighty yet. Without Luther the united German Empire of to-day would have been impossible. And Germany will remain powerful and prosperous, the more that the spirit of the Reformation, the spirit of civil and religious liberty, and of dependence on the Divine protection and blessing, is maintained.

I was at Worms this year, when the whole place was in festival on account of the anniversary of Sedan. There was nothing that day to recall Luther in the city which he made historical, except the grand silent monument in the Luther Platz. Yet it needed little imagination to associate the triumph of Sedan, and the older victories of the days of Gustavus Adolphus as the head of the Protestant League, with the work of Luther. Across the Atlantic, in many a German emigrant's home west of the Mississippi, the Wartburg and Wittenberg Bible is found, and two companion portraits adorn the walls, Luther and Bismarck.

Nor is it to the German nation only that Luther's influence reached. His spirit ruled the movement of Reformation in all other Protestant lands. The power that our English Bible has exerted on the progress and prosperity of the Anglo-Saxon race, in the New World as in the Old, in language and literature, laws

and institutions, all men acknowledge. William Tyndale's translation of the Scriptures into the vernacular was the foundation and beginning of this influence, for all other versions are but revisions of his. Now it is ascertained that Tyndale was indebted to Luther, if he was not actually present at Wittenberg when the famous conclave of foreign as well as German doctors and scholars were engaged in revising the New Testament, as Mr. Demaus, in his life of Tyndale, records. Certain it is that the quarto of Tyndale's Testament, printed in 1525, has striking resemblance to the folio of Luther, issued in 1522; the general appearance of the page, the arrangement of the texts, and the appropriation of the margins all being alike. And, what is of more importance, the marginal notes, those "pestilent glosses," against which the indignation of the priests was especially excited, have been to a large extent adopted by Tyndale from those of Luther.

Mr. Hallam says truly that, "In the history of the Reformation Luther is incomparably the greatest name." Yet this calm and moderate historian speaks of Luther's writings in a way which proves how little the real character of the Reformer is understood by men of letters not in sympathy with his religious faith. Archdeacon Hare took Mr. Hallam to task for his unfair account of Luther, and Hallam replied by quoting some passages from Luther's earliest works, apparently ignorant of the fact that the monk's knowledge of Divine things was gradually and painfully ripened; while the critic says, "I have found it impossible to reconcile or to understand his tenets concerning faith and works!"

A more generous and intelligent writer has lately done justice to the life and the works of Luther as viewed by Englishmen. A writer in the *Times*, referring to the Luther Festival, speaks of Luther as "the founder of a nation on a common faith. Around him all the grandest and most picturesque characters and events of the sixteenth century are grouped. There were great and good men among them, but no soul

or spirit loftier, brighter, braver, and more tender than Martin Luther."

The books, treatises, and articles about Luther are innumerable. Many years ago there was a catalogue of above a thousand works, and they have since multiplied. The Americans have made contributions, and to one of these, by Dr. Morris, of Baltimore, I have been indebted in the preparation of this little book. The pictorial life of Luther by Gustav König has been very popular in Germany, where a most careful and complete biography, by Dr. Julius Köstlin, has recently surpassed all others. In this country the first volume of Dr. Merle d'Aubigné's History of the Reformation has done much to make Luther better known. In *The Leisure Hour* many articles have appeared from time to time; with illustrations from photographs, most of which are reproduced in the beautiful and interesting volume by the Rev. Dr. Stoughton, "Homes and Haunts of Luther," prepared after repeated visits by the accomplished author to the scenes memorable in Luther's life and history.

THE LUTHER MONUMENT AT WORMS.

THE Luther monument at Worms records so much history bearing on the Reformation, that it may be well to give some account of it in detail.

It was designed and planned above twenty years ago (in 1861) by E. Rietschel, who modelled the great central figure of Luther.

The monument commemorates, not only the leaders of the German Reformation, but also some of the chief Reformers of other lands, there being statues of Peter Waldus, John Wicliffe, John Huss, and the Italian Savonarola.

At the four corners of the central monument stand the statues of the mightiest supporters and promoters

of the Reformation. In front, that of Frederic the Wise, Elector of Saxony, and of Philip the Magnanimous, Landgrave of Hesse; at the back, Philip Melanchthon and John Reuchlin. The three allegorical figures of Augsburg with the palm-branch, of Magdeburg lamenting the desolation of her hearths, and of protesting Spires, somewhat jar on the taste, when all the other figures are portrait-statues, but the execution of the figures is admirable, and they have historical interest.

On the inner faces of the battlements are the arms of the twenty-four cities which fought and suffered for the Reformation, viz., Brunswick, Bremen, Constance, Eisenach, Eisleben, Emden, Erfurt, Frankfort on the Maine, Halle in Suabia, Hamburg, Heilbronn, Jena, Koenigsberg, Leipzig, Lindau, Lubeck, Marburg, Memmingen, Nordlingen, Riga, Schmalkalden, Strassburg, Ulm, and Wittenberg.

The colossal statue of Luther (11 feet 4 inches high, with the pedestal 28 feet) towers above, and crowns, as it were, the whole. In front we read the bold decisive words which were perhaps the indirect cause of the monument at Worms being erected: "Here I stand, I cannot retract, God help me! Amen!"

Underneath are the portraits of the two Saxon Electors, John the Constant and Frederic the Magnanimous.

At the back is the passage: "The Gospel, that the Lord hath put into the mouths of the Apostles, is His sword; with it He strikes the world as if with lightning and thunder." Underneath are the likenesses of the two knights, Ulric von Hutten and Francis von Sickingen.

On the lateral face, to the right of Luther, we read the two passages: "Faith is but the right and true life in God Himself." "In order to understand the Scriptures rightly, the Spirit of Christ is required."

Underneath are the likenesses of the faithful companions and disciples of Luther, Justus Jonas and John Bugenhagen.

On the lateral face to the left of Luther are the words: "Those who rightly understand Christ, no human ordinance will be able to enslave; they are free not according to the flesh, but according to conscience."

Underneath are the two Swiss Reformers, John Calvin and Ulric Zwingli, the former on the left, the latter on the right of the spectator.

The lower cube is adorned with bas-reliefs illustrating prominent deeds and incidents in Luther's life. In front we behold Luther before the Diet at Worms, on the 17th and 18th of April, 1521; at the back, Luther affixing the Theses to the gates of the Castle Church of Wittenberg, on the 31st of October, 1517. On Luther's right hand, the Communion in both kinds, administered by Luther, and the Marriage of the Clergy—Luther joined in marriage by Bugenhagen. On the left of Luther, the translation of the Bible, and the Luther-Sermon.

The socle has on its four panels the arms of the five German princes and two cities who signed the confession of Augsburg, and delivered it to the Emperor on the 25th of June, 1530, viz., in front, those of the Electorate of Saxony; to the right of Luther, those of Anhalt and of Brandenburg; to the left of Luther, the arms of Hesse to the left of the spectator, and those of Brunswick-Lunenbourg to the right; at the back, the arms of Nuremberg and those of Reutlingen, the former on the left, the latter on the right.

Encompassing the four sides, below the bas-reliefs, are the following inscriptions:—"Commenced in the year 1856. finished 1868." "Planned and partly executed by E. Rietschel." "The architectural part delineated by H. Nicolai."

Rietschel modelled the statue of Wicliffe as well as Luther. A. Donndorf executed those of Savonarola, Frederic the Wise, Reuchlin, Peter Waldus, the urban figure of Magdeburg, four portrait-medallions, and two bas-reliefs. G. Kietz produced Huss, Philip the Magnanimous, Melancthon, the urban figure of Augs-

burg, four portrait-medallions, and two bas-reliefs. The urban figure of Spires is by J. Schilling. The statues are all in bronze.

Altogether it is a grand monument, worthy of the nation and of the cause.

LUTHER ANECDOTES.

BIRTH AND NAME.

MARTIN LUTHER was born November 10, 1483, at Eisleben, in the Duchy of Mansfeld. It is said that his father, at the bedside of the new-born child, prayed aloud fervently to God to grant grace to this his son, that he might be worthy of the name he bore ; and that he might become known for learning and piety. Some of Luther's relatives at Mansfeld told this to Conrad Schlüssenberg, who has put it on record. He was named Martin, his birth being on the eve of the festival day of St. Martin of Tours.

Much has been written concerning the origin and meaning of the name Luther. The most popular derivation is *Lauter*, clear or pure ; and it was to this that the father, Hans Luther, probably made reference in praying that his son might prove worthy of his name. That this was a generally accepted meaning of the word is proved by the testimony of a Romish divine, who exclaimed, after reading one of Luther's books, " Oh, Luther, you are indeed, according to your name, pure and clear in style (*lauterus et limpidus*). " Christian I., Elector of Saxony, also said that he was truly a pure and lucid theologian (*voll lauter und ein reiner theologus*). A more ambitious interpretation is that which regards Lutherus and Lotharius as synonymous, Lotharius being a common name among imperial, royal, and illustrious personages. Certainly, no lordly Lothaire was ever more a king of men (*ἀναξ ἀνδρῶν*) than Martin Luther, the miner's son of Eisleben.

HIS PARENTS.

HANS LUTHER, although working as a miner when Martin was born, had in earlier life been the cultivator of land occupied by the family for several generations. "I am the son of a farmer," once said Luther, in something of the same spirit that led our Wicliffe and Latimer to boast of their yoeman origin: "My father, grandfather, and great-grandfather were all farmers." It was when enough could not be gained from the poor patrimony to support an increasing family, that Hans and his wife removed to Eisleben; and there he engaged in mining. Referring to the early rural days of hard labor, Luther said: "My parents were very poor; my father worked as a woodcutter. My mother has often carried the bundles of wood on her back, that she might earn something wherewith to bring us children up. They endured the hardest labor for our sakes." The wood was made into charcoal for mining operations in that iron district. After the removal to Eisleben, the pinching poverty of earlier days was not felt, and Hans seems to have held a fair position, as we are told that for the sake of his children, as well as for his own benefit, he cultivated the society of ministers, school teachers, and others above the grade of manual labor.

Hans Luther was indeed no ordinary man. He was mentally strong and energetic, and gifted with more than average shrewdness and good sense. Endowments not common in any class of society. In spirit he was somewhat stern and severe, but honest and pious according to the faith in which he had been brought up. He had, however, the antipathy then usual among men of active life against the monks, which came out afterwards in the displeasure which he showed on hearing that his favorite son had entered a monastery.

Of Luther's mother we give only one testimony, but it is that of the wise, learned, and cultured Melancthon, who says: "She was endowed with many virtues,

which befitted an honest woman, and was especially known for her orderly domestic discipline, her piety and diligence in prayer and religious duties; so that she was regarded as an example of virtue and fidelity to all other upright women."

She seems to have shared the severe spirit of her husband in the management of the children. "My parents," said Luther in after life, "treated me almost cruelly, so that I became very timid. I remember that my mother once whipped me till the blood came. They truly thought that they were doing right in not sparing the rod; but they lacked discernment of character, which yet is absolutely necessary, that we may know when, on whom, and how punishment should be inflicted. It is right to punish children, but always at the same time bearing love to them." This is very true; but we have little doubt that the boy Martin's impetuous and sturdy character gave occasion for correction as well as reproof, and that he was all the better for the parental discipline.

EARLY EDUCATION.

THE education of Martin's early years was at home, where we are told that "Hans Luther brought up his son creditably in the fear of God, by the gains of his mining labors." At the age of fourteen he was sent to school at Magdeburg. Away from home, without friends or protectors, he used to tremble in the presence of his masters. During play-hours, he and some other boys as poor as himself went out to beg their bread; such being then the custom in Germany among poor scholars. One of the things which he was taught at the Magdeburg school, besides the routine of creed and grammar, was carol and psalm singing, an exercise which stood him in good stead both then and in after life.

POOR SCHOLARS.

"I WAS accustomed," said Luther, "with some companions, to beg food to supply our wants. One day, when at Magdeburg, about Christmas time, we were all going through the neighboring villages, from house to house, singing the usual carols on the infant Jesus at Bethlehem. We stopped in front of a peasant's house which stood detached from the rest, at the extremity of the village. The peasant, hearing us sing our Christmas carols, came out with some food which he meant to give us, and, having a rough loud voice, he called out, 'Where are you, boys?' Terrified at these words, we ran away as fast as we could. We had no reason to fear, for the peasant came out in kindness to give us this assistance; but our hearts were, no doubt, fearful and untrusting from the threats and ill-treatment then used by masters towards their scholars, so that we were seized with sudden fright. At last, as this good peasant continued to call out after us, we stopped, saw that he had food in his hands, forgot our fears, ran to him, and thankfully received what he offered. It is thus," adds Luther, "that we tremble and flee when conscience is guilty, and when fear fills us with alarm; we are then afraid even of the help that is offered us, and of those who are our friends and wish to do us good."

Many years after, Luther said to those of his countrymen who were in good circumstances: "Do not despise the poor scholars who try to earn their bread by chanting before your door, asking *panem propter Deum* (bread, for the love of God); I have done the same."

DAME URSULA COTTA.

FROM Magdeburg young Martin Luther was sent to school at Eisenach. Here, also, he was obliged to go, with other poor scholars, to sing in the streets to

earn a morsel of bread. One day, after being repulsed from three houses in succession, he was about to return to his poor lodging hungry and faint-hearted. Having reached the St. George Platz, he stood before the door of a citizen's house, his mind filled with sad reflections. Must he, for want of bread, give up his studies and go back to work with his father in the mines of Mansfeld? At that moment the door opens; a woman stands on the threshold. It is the wife of Conrad Cotta, the owner of the house. She saw the young scholar, and recognized him as one whose evident devoutness at church she had noticed with pleasure, and she had been affected by the sweetness of his voice in singing. She was struck with his downcast look as he stood in front of the door; and, making a sign to him to come near, she spoke a few words, and hearing how he had been refused bread at other houses, she kindly invited him to enter, and supplied his wants. Her name was Ursula, and the chronicles of Eisenach call her "the pious Shunammite," in remembrance of her who earnestly entreated the prophet Elijah to accept her hospitality. She invited the young scholar to return, and he was kindly welcomed by the master of the house. During his stay at Eisenach he was supported by this generous family; of whose kindness he ever after cherished a grateful remembrance, especially of the first meeting with Ursula Cotta.

PROGRESS IN LEARNING.

MELANCHTHON tells us that Luther, in these early school days, had an understanding so strong, an imagination so lively, and a memory so retentive, that he outstripped all his fellow-scholars. He made rapid progress in Latin and Greek, in logic and rhetoric, and in all such learning as was then taught in school. He became practised in composition, in poetry as well as

prose. Cheerful and obliging, frank and generous, he was beloved by his comrades and gained the high esteem of his teachers.

AT THE UNIVERSITY OF ERFURT.

AT the age of eighteen he went to the University of Erfurt to study law, having chosen that as his profession. He applied himself assiduously to learning, and soon, says Melanchthon, "the whole university saw and admired his genius." Old Hans exerted himself to the utmost to raise money enough to support his son at the university. This fact Luther gratefully records: "My dear father," he said, "supported me at Erfurt in all kindness and paternal fidelity, and through severe labor and economy has helped me to the position I now maintain." The young student did not forget the pious precepts and practices of his home. It was his custom to begin the day with earnest prayer, and to go to church in the morning before taking up his books for study. From this early time he used that saying of his which has become proverbial, "*Bene orasse est bene studuisse*" (To pray well is the better half of study).

FIRST STUDY OF THE BIBLE.

ONE day, in 1503, when he had been two years at Erfurt, and was twenty years of age, he was in the library of the University, opening the books in a desultory way, to read the title-pages and the names of their authors. He opened one which attracted his attention—he had never seen any book like it till that hour. He reads the title. It is the Holy Bible; a book found in those days only in libraries of universities, or places of learning, or in the houses of the rich—and not always found there. It is true that editions of the Latin Bible were numerous, and there had been

translations into German, though only from the Vulgate ; but there is nothing surprising in the fact that a youth from the remote forest region should never have had in his hands a complete Bible till he saw this one in the library of the University of Erfurt.

Luther's interest was strongly excited ; he was filled with astonishment to find far more in this volume than the portions of Scripture and fragments of Gospels and Epistles, selected for the services of the Church.

Till then he had never thought about other parts of the Scriptures, assuming these to be the whole of the Word of God. He happened first to read the story of Hannah and Samuel, which deeply interested him. He read long and earnestly, and daily returned to the precious volume which he had discovered, this storehouse of heavenly wisdom.

The first gleam of a new light arose in his mind, although as yet it was only his intellect and imagination that were reached. Yet the Reformation lay hid in that volume. "Dr. Usinger, an Augustinian brother," said Luther, "Dr. Usinger, who was my tutor at Erfurt, used to say to me, when he saw me reading the Bible with such intentness and devotion: 'Ah! brother Martin, what is there in the Bible? It is better to read the books of the ancient doctors. They have sucked the honey of the truth. The Bible is the cause of all troubles in the Church!'"

This Bible at Erfurt was a mighty instrument in the providence of God, by which the course of the world's history was to be influenced. As an eloquent historian has said: "It was this Bible that gave liberty to Luther, and Luther with this Bible in his hand gave liberty to the world." In one sense this was true, for in the study of this Bible he acquired that reverence for Holy Scripture as the Word of God which he never lost, and which led him, in the time of his own soul's trouble, to seek light and comfort in the oracles of Divine truth. But he had first to have the truths of the Word of God brought home to his own mind

and heart by the Holy Spirit with quickening and saving power. This was to be at a later time accomplished by the hand of God, which guides the course of each life, as well as the destinies of the world.

Two years later, when he was in a monastery, and in a very different mood of mind from that of a mere student, he studied another copy of the Bible, and it was this second book which was the witness of his mental conflicts and spiritual wrestlings. The historians, and artists also, have sometimes confused these two books and times. But we have as yet seen him reading the Bible only with the interest of a student and scholar.

HOW LUTHER BECAME A MONK.

IN 1505, when returning to Erfurt from a visit to his parents at Mansfeld, the young student was overtaken by a violent thunderstorm, the lightning striking him to the ground, as well as his friend and companion Alexis. Some historians say that Alexis was struck dead at his side; but there is doubt as to this, since others only mention his being struck down, and having met a violent death on a later occasion. At all events the scene was so terrible as to cause Luther to make a vow to Almighty God, that if his life were spared he would forsake the world and devote himself wholly to His service. The way to forsake the world, according to the prevailing notion of those times, was to enter into a monastery. "I became a monk," he afterwards wrote to his father, "not willingly or by choice, still less to lead an indolent life and to fatten my body; but because, when I was encompassed by the terror and fear of quickening death, I vowed a forced and hasty vow." Old Hans had been not a little disappointed at such an end to the efforts and hopes attending his son's university career, to which he had helped by so much labor and self-denial. He had hoped that Martin

would make himself known in the world, and perhaps become rich as well as famous, as a doctor of law; and now all these hopes were blighted by his son's entering a monastery! But God's ways are not as man's ways. Rubianus, one of Luther's friends at the University, in writing to him in after times, said: "Divine Providence foresaw what you would become when, on your returning from your parents, the fire of heaven struck you to the ground, like another Saul, to become another Paul; and, separating you from us at the University, led you to enter the Augustinian Order."

IN THE MONASTERY AT ERFURT.

"I ENTERED the monastery," wrote Luther, "and left the world, despairing of myself. I thought God would not take my part; and if I meant to get to heaven and be saved, it must be by my own efforts. For this reason I became a monk, and labored hard." He entered the Augustinian monastery at Erfurt, July 17, 1505.

Thus were the studies in which he had been engaged with so much industry and enthusiasm suddenly interrupted. Yet he himself tells how he took with him to the monastery his Virgil and his Plautus—an ingenuous admission that his love of classic lore was not wholly extinguished. But there was no leisure for such studies, as he too soon and sadly found. He was obliged, as the youngest brother and a new entrant, to submit to the most laborious and degrading employments; to open and shut the gates, to sweep the chapel, to clean the rooms, and to perform still more servile and disagreeable work. Then, when he had performed his duties as porter, sexton, and servant, he was compelled, with his wallet on his back, to go through the streets of Erfurt, begging provisions from house to house.

Amidst all this dreary round of work, his mind was

in distress, and his conscience troubled. Knowing of no better righteousness than could be wrought by himself, and nowhere more surely than in the cloister, he gave himself up to the extreme rigor of an ascetic life. By fastings and watchings he sought to crucify the flesh. On one occasion he was for weeks almost without sleep, and his frame was wasted from want of food.

In after life, when he knew that a righteousness fit to stand the test of Divine justice and the requirements of the Divine law could not be purchased in this way, it was from his personal experience that he thus wrote to Duke George of Saxony: "Verily, I was a devout monk, and followed the rules of my order so strictly that I cannot tell you all. If ever a monk entered into heaven by his monkish merits, certainly I should have obtained an entrance there. All the monks who knew me will confirm this; and if it had lasted much longer I should have become literally a martyr, through watching, prayer, reading, and other laborious effort."

Under these bodily and mental sufferings, no wonder that the health of the poor young student gave way. He became thin and pale, and the deadly pallor of his countenance was the more noticeable from the brightness of his eyes, which glared with a strange wildness.

It was the look almost of a frenzied man, the expression of the anxious working of his mind—

A wounded spirit who can bear?

"I was in the sight of God a great sinner," he said; "and I was unable to appease the vengeance of the Just and Holy One by any penitence or any merits. The doctors and theologians told me to do good works, and thus to satisfy the Divine justice. But what good works can proceed out of a heart like mine, a heart full of evil thoughts and desires?" It was thus that the terror of the law compassed him about, and consumed his soul.

From most of the monks he found not only no help, but no sympathy or pity. They did not understand the condition of a soul spiritually awakened, and by every anxious word and deed inquiring, "What must I do to be saved?" They knew of no religious life or duty beyond their monastic routine. Some of them began to murmur on seeing this brother reading so assiduously, and shutting himself up in his cell for meditation and prayer. They told him it was not by study of that kind, but by collecting bread, meat, fish, and other food, and by begging money, that he could be of any service to the community, or make any satisfactory use of his time.

There were some of the monks, however, who did not thus molest him, but showed kindly feeling and pity for the young brother, whose novitiate was evidently so hard and trying. An aged brother missed him one day, and learned that he had shut himself up in his cell, and would allow no one to approach him. The good monk seems to have had some presentiment of his state; and knowing his love for music he took with him several of the chorister boys, and knocked at the door of the cell. No response coming from within, he was more alarmed, and at length broke open the door, and discovered Luther stretched apparently lifeless on the floor. They tried in vain to restore him to consciousness, but he remained motionless, and with scarcely any signs of life. Then by direction of the monk the young choristers began to sing a sweet hymn. Their voices acted like a charm on the poor monk, to whom music had always been a source of delight. He gradually recovered his consciousness, and was restored to life. But this could be only a temporary relief and respite—the inward troubles of his mind and conscience remained.

FATHER STAUPITZ.

WHEN in his lowest state of weakness and depression Father Staupitz, the Superior of the monastery, was told of the condition of the young brother. Going to his cell to visit him, he pitied the apparently dying youth all the more when, on conversing with him, he was told the cause of his suffering, for he himself had passed through the same conflict. He had found the peace of Christ in his soul, and was therefore well fitted to give counsel to his afflicted brother. It was like another Ananias of Damascus dealing with another Saul of Tarsus. To Staupitz Luther opened his mind and told all his trouble.

"It is vain," said Luther to him, "that I make resolutions and promises to God; sin is always too strong for me."

"O my friend," said Staupitz, "I have often made vows myself, but I could never keep them. I now make no more vows; for if God will not be merciful to me for Christ's sake, I cannot stand before Him with all my vows and my works."

Luther heard, but still expressed his anxious fears. He spoke of the justice, the holiness, the sovereign majesty of the Lord. How could he stand before such a God?

"Why," said his aged friend, this good physician of the soul, "why do you distress yourself with these thoughts? Look to the wounds of Jesus crucified; look to the blood which He has shed for you; it is there that you will see the mercy of God. Cast yourself into the arms of the Saviour. Trust in Him, trust in the righteousness of His life, trust in the atoning sacrifice of His death. God is not against you; it is only you who are averse to God. Listen to the Son of God, who invites all the troubled and conscience-stricken, the weary and heavy laden, to come unto Him. He became man to assure you of the Divine favor."

Still Luther was incredulous, because he was unenlightened. He thought that he had not repented properly, and asked : " How can I dare to believe in the grace of God, and to expect the pardon, as long as there is in me no real change, no true conversion ? I must be converted before God can receive me."

" Ah ! " said Staupitz, " there never can be true conversion, nor real repentance, but what begins in believing in Christ as the Saviour. That which some fancy to be the end of repentance is only its beginning. Do not first labor by contrition and penance to find relief, but look to Jesus and love Him, who first loved you, who died for your sins, and who was exalted, after His resurrection, a Prince and a Saviour, to give repentance and the remission of sins."

Luther listened with keen attention, and a ray of heavenly light and hope entered his soul. In order to true repentance we must love God, believing that the Divine love sent Jesus as the Saviour. He had never heard this before. It was the Gospel ; verily good news to his burdened spirit.

RENEWED STUDY OF THE BIBLE.

TAKING this truth as his guide, he went to the study of the Scriptures with new light. He turned to the passages which speak of repentance and conversion. These two words, which had before brought terror to him, were now sweet and precious. He had got the key which opened the hidden mysteries of Divine grace. " Those words," he said afterwards, " which most alarmed me, now seemed to run to me from all sides—to smile, to spring up, and to play around me. Formerly I tried to love God, but it was all force and constraint ; and there was no word so bitter to me as that of repentance. Now there is none more pleasant. Oh ! how blessed are all God's precepts, when we read

them not in books only, but in the precious wounds of the Saviour."

Sometimes he could believe and be comforted, but at other times darkness returned. His sins again went over his head, and hid the face of God. The good Staupitz tenderly treated his afflicted patient.

"O my sin! my sin! my sin!" he cried one day to his aged friend.

"What would you have?" said Staupitz. "Would you like your sin not to be real? Remember, if you have only the semblance of sin, you must be content with the semblance or appearance of a Saviour. Learn this, that Jesus Christ came to save sinners; that He is the Saviour of the lost; that He saves real and great sinners, and those worthy of utter condemnation." "Look at the wounds of Christ," he said on another occasion, "and you will see there shining clearly the purpose of God towards men. We cannot understand God out of Christ."

"I BELIEVE IN THE FORGIVENESS OF SINS."

BUT Luther's peace and comfort still varied and fluctuated. His fears returned, and his depression deepened. The agitation wrought upon his body through the mind, and he was again brought nigh to the gates of death. And how fearful a thing to meet a holy God! All seemed darkness and gloom. At this crisis, we are told that an aged monk, sitting at the side of the poor man's couch, repeated these words of the Creed: "*I believe in the forgiveness of sins.*" The words fell on the ear and penetrated to the soul of Luther. He thought over them, and they were like balm to his troubled spirit. At length he said aloud, "I believe in the forgiveness of sins."

"Ah! but," said the old monk, "we are not merely to believe that there is forgiveness for David or for

Peter ; the command of God is, that we believe there is forgiveness for our own sins !”

Luther's spirit revived. “ I believe in the forgiveness of sins—of *my* sins !” Here was a solid resting-place for his sin-tossed soul, which could firmly believe and rejoice in the forgiving love of God. He had found the blessedness of the man whose transgression is forgiven, whose sin is covered, and to whom the Lord imputeth not iniquity ! From that time his peace of mind was restored, and with restored peace came renewed strength and health, and he walked in the light and hope and joy of the living.

RETROSPECT OF THE STRUGGLE.

LOOKING back in after years to the struggle which had taken place in his soul, he gave a clear description of the mental conflict which had ended in victory and peace. In one of his letters he writes : “ I had, in truth, a hearty desire to understand particularly the Epistle to the Romans. What kept me from understanding it was that single expression, ‘ the righteousness of God,’ in the first chapter (ver. 17). To this righteousness, as I understood it, I had a great aversion. I thought it meant God's character as a righteous Judge. Now, although as a monk I had lived a blameless life, I still found myself a great sinner before God, and I did not dare to think of pleasing Him by my own works. On this account I did not love this just and angry God, because He punishes sinners. I hated Him, and felt incensed against Him. Still, however, I studied the beloved Paul, that I might find out the meaning of that passage, for I thirsted greatly to know it. In these thoughts I spent day and night until, through God's grace, I observed how the words are connected together in the following way : ‘ The righteousness of God ’ is revealed in the Gospel, as it is written, ‘ the just shall live by faith.’ Observing

this connection, I have become acquainted with this same righteousness of God, in which the justified person lives only through faith. I saw that the apostle's meaning was this : that by the Gospel is made known that righteousness which avails with God ; in which God, out of grace and mere mercy, makes us righteous through faith. Upon this, I felt immediately as if I was wholly born anew, and had now found an open door into paradise itself. The precious Holy Scripture now at once appeared quite another thing to me. I ran quickly through the whole Bible, and collected all it says on the subject. Thus, as I had before hated this expression, 'the righteousness of God,' so now I began dearly and highly to esteem it, as my beloved and most comfortable word of Scripture ; and that passage became to be the very gate of heaven."

CONSECRATION TO THE PRIESTHOOD.

ALTHOUGH his views and feelings as to his condition before God were changed, Luther still retained the notion of the special sanctity of those connected with the Church, by virtue of their offices. This was a universal feeling in those times, as it is too general in our own days. "It is a fine thing to be a new priest, and to celebrate mass for the first time. Blessed was the woman who had borne a son who was a priest ; a consecrated person, as compared with a common baptized Christian, was like the morning star to a flickering wick." Thus Luther wrote, referring to the time when, having been ordained priest, he read mass for the first time on May 2, 1507.

Jerome, Bishop of Brandenburg, officiated at the consecration. At the moment in which he conferred upon Luther the power of celebrating the mass, he put the chalice into his hand, and addressed him in these solemn words : "Receive the power of offering sacrifice for the living and for the dead." Luther at that

time heard the words calmly, perhaps with some exultation, but the remembrance of them made him shudder afterwards. A bishop giving power to do what none but the Son of God Himself can do! "That the earth did not then open and swallow us both up," he said, "was an instance of the patience and long-suffering of the Lord."

VISIT OF LUTHER'S FATHER.

THERE was a feast afterwards, and Luther's father was a guest at the dinner, with other friends of the newly-consecrated priest. The worthy miner from Mansfeld made as imposing an appearance as he could in honor of the occasion, and to do credit to the family. We are told that he had a retinue of several horses, with attendants, and that he presented the young priest with twenty guilders, which at that period was no inconsiderable gift. The conversation turned on Martin's entrance into the convent, when bent upon other studies and pursuits. The brethren commended it as a highly meritorious action; upon which the inflexible and honest Hans, turning to them, said, "Have you not read in the Scriptures that it is a duty to obey father and mother?" The words struck Luther. They put in a new light the action which had brought him into the convent. A regard to the will of his parents had not entered as an element in his motives. He had followed only his own self-will, although in this case there was the motive of escaping danger to his soul, which is the most pardonable form of selfishness. His father's words, showing that he had always disapproved this act of his son, long afterwards resounded in his heart, when he had to speak to others about the monastic vows and life.

LECTURER AT THE UNIVERSITY.

IN 1508, the year after his consecration as priest, Luther went from the monastery to be a teacher in the lecture room. He had been, during this year, summoned from Erfurt to the new University at Wittenberg, which had been founded under the auspices of the Elector only six years before. In 1508 there were only 179 students, but the number rapidly increased. Luther delivered his first course of lectures on philosophy, and a second on divinity, discoursing on the Psalms and on the Epistle of St. Paul to the Romans. What was termed philosophy was commenting on Aristotle, whose name was then held in the highest honor. In after years Luther spoke with contempt on the Aristotelian studies then in vogue. "Any one disputing his authority," he said, "would have been deemed a rank heretic ; but then he was so little understood that a monk favored his hearers with a two hours' discussion of the question, 'whether quality were really distinct from substance ?' stating, as an instance, 'I could pass my head through that hole, but not the size of my head.'"

The lectures on divinity attracted much attention. Dr. Pollich, of Mellerstadt, physician to the Elector Frederic, doctor of laws, of medicine, and afterwards of divinity also, and Rector of the University, whom Mathesius calls "a light of the world" (*lux mundi*), after hearing Luther, said: "That monk will confound all the learned doctors, propound a new doctrine, and reform the whole Roman Church ; for he studies the writings of the prophets and evangelists ; he relies on the Word of Jesus Christ ; and no one can subvert that either with philosophy or with sophistry."

Walter Pollich, brother of the learned doctor, records that he said this at his own table, and praised the young and pious lecturer. It was by his recommendation to the Elector Frederic that Luther was called to the University at Wittenberg.

It is interesting to know that John Staupitz, Luther's superior at the monastery, the friendly old man to whom he was so much indebted, attended the lectures on divinity, and expressed his gratification at what he heard. From this time he enjoyed the perfect confidence of his superior, who, when he became Vicar-General of the Order of St. Augustine, intrusted Luther with almost the whole management of affairs.

FIRST VISIT TO ROME.

It was during these years of official work and active administration that Luther acquired habits of business, knowledge of the world, and experience in the affairs of life—no unimportant part in the preparation for the great position which he was soon to occupy. During these years, while he grew in personal knowledge and grace, he had opportunity of seeing much of life and character, thus being trained for public as well as private affairs. It was upon some business connected with the Augustinian Order that he was sent to Rome, in 1510, while yet young, in his twenty-seventh year. He had not then got rid of the notion of meritorious service, and he thought that good works done in Rome, as the holy city, were better and had more merit than those done in any other place. He saw the crowds of devout pilgrims ascending on bare knees the *Scala Santa*, the staircase superstitiously believed to have been brought from Pilate's house at Jerusalem. Stirred by the sight, he set himself to do this meritorious penance. His feelings were stronger than his judgment, and we cannot refrain from admiring the devoutness, while pitying the ignorance and superstition of the performers of such deeds of self-inflicted labor. While Luther was crawling up the steps his reason returned to him, and the voice of conscience, echoing the Word of God, caused in his inmost soul these words to be heard: "THE JUST SHALL LIVE

BY FAITH." It was as if God Himself had spoken to him. He started from his knees, stood in the middle of the stair, and, no doubt, to the surprise and amazement of the other devotees, rushed from the place, full of shame and remorse. He was still seeking salvation by works, and by such works as this! The incident brought back to him the teaching, which he seemed to have well received, as to the righteousness of God; "not by works of righteousness which we have done, but by His mercy He hath saved us."

Much more he was taught in this first visit to Rome. When he came, with his travelling companions, in sight of the city, he raised his hands and cried, "I greet thee, thou, O holy Rome! Yea, truly holy, through the blood of the martyrs here shed."

"Rome has now its pomps," he wrote; "the Pope goes about in triumph, fine richly-adorned horses before him, and he beareth the host on a white horse."

When he had seen and learned more of the wickedness, as well as the pomp and vanity of the chiefs of the Church, he said, "It is impossible that matters can remain in this state; things must change or break down." And more emphatically, "If there be a hell, Rome is built on the top of it. Whoever has been in Rome knows well that things are worse there than can be expressed in words or believed."

Luther was thoroughly disillusioned as to the holiness of the Eternal City!

THE TRAFFIC IN INDULGENCES.

It was during one of his visitation tours as Staupitz's vicar, that Luther first heard of the traffic in indulgences. When at the monastery of Grinima, he was informed of the proceedings of Tetzels, the agent of Rome for this business. On being told of his impudent harangues to deceive the poor people and to extract money from them he quietly but firmly re-

marked, "I will make a hole in this drum, if God so will!"

Tetzel used to go about from place to place, attending the fairs and markets, where he addressed the people to attract them from other stalls, and then his assistants went about with the "Buy! buy! buy!" of salesmen. "Come here, come here," shouted Tetzel: "by the will of the Holy Father and the Holy Curia at Rome, I visit this place," and then described his wares, which were not indulgences, in the milder ecclesiastical sense, but professedly pardons for all sorts of wickedness and crime. This vile system roused Luther's indignation, and he set himself vehemently to oppose it, with what results is well known. It was the first sound of conflict with Rome. The avowed object of Tetzel was to obtain funds for the building of St. Peter's, but he and his assistants lived well on the traffic.

THE END OF TETZEL.

TOWARDS his old antagonist in the matter of indulgences, Luther acted in a truly noble and magnanimous spirit. As soon as he heard of his illness, which proved fatal, he wrote a kind letter to him full of expressions of sympathy and good-will. And, alluding to Tetzel's position at that time, he observes, in another place, "I am sorry that Tetzel has got himself into such great trouble, in consequence of his character and conduct being exposed. If it had been possible, I would rather wish him to have repented and remained in honor, since my reputation can neither suffer by his honor nor increase by his disgrace." He thus showed that it was not the person but the evil principles and actions of Tetzel which he abhorred and condemned.

THE EMPEROR MAXIMILIAN.

WHEN the Emperor Maximilian read the celebrated theses of Luther, in 1518, he remarked to the Prime Minister of the Elector of Saxony, "What is your monk about? Verily, these theses are not to be despised. He will give the priests enough work to do!" He sent word to the Elector "to take good care of the monk Luther, for it might be that his services would be needed." Probably it was only for political motives, but Maximilian watched Luther's career with deep interest, and when he heard of the affair at Augsburg he said, "What a pity it is that Luther became a monk! I would rather see him in my army."

MADE DOCTOR OF DIVINITY.

THE preaching of the young professor—for he preached in the town church as well as read lectures at the University—made a great impression on the Elector, and he said among his friends that Luther ought to be a Doctor of Divinity, and not continue only a brother of the monastery. Dr. Staupitz went to the convent to speak to Luther about it, for he resided at the monastery, and lived according to all the rules of the order. He led Luther into the cloister garden, and there, talking with him alone, the venerable father said, "My friend, you must now become Doctor of the Holy Scriptures." Luther drew back. The thought of such a dignity overcame him. "Seek one more worthy of it," said he; "for my part, I cannot consent to it."

The Vicar-General pressed the point. "The Lord has need just now of strong and young doctors; there is much work to do in the Church." "But I am weak and ailing," said Luther; "I have not long to live. Look for a strong man for such an office." "The

Lord has work, whether in heaven or on earth; dead or alive, you are required." "But," said Luther, still resisting, "the Holy Spirit alone can make a Doctor of Divinity." "Do as your Order requires, and what I, your Vicar-General, require you to do, for you have promised to obey us." "But think of my poverty," said Luther; "I have nothing wherewith to meet the expenses incident to such a promotion and so exalted a position." "Do not make yourself uneasy on that score," said the good Staupitz; "the Prince is so good as to take all the charges upon himself!" Thus urged, and all his objections silenced, Luther was obliged to submit.

In 1512, October 19, as Mathesius records: "Brother Martin was appointed, on St. Luke's day, Doctor of the Holy Scriptures, and took the oath, and promised to study and proclaim them all his life; also to defend the Holy Christian faith against all heresies: so help me God! Karlstadt presided at this solemn ceremony, as Theological Dean."

"BONUS TEXTUARIUS BONUS THEOLOGUS."

LUTHER had already learned the true secret of sound theology, namely, the diligent and reverent study of Holy Scripture. "In all sciences," he said, "the ablest professors are they who have thoroughly mastered the texts. A man, to be a good jurisconsult, should have every text of the law at his fingers' ends; but, in our times, the attention is applied rather to glosses and commentaries. When I was young I read the Bible over and over and over again, and was so perfectly acquainted with it that I could, in an instant, have pointed to any verse that might have been mentioned. I then read the commentaries; but I soon threw them aside, for I found therein many things my conscience could not approve, as being contrary to the sacred text. It is always better to see with one's

own eyes than with those of other people." We can understand that saying of Luther, "*Bonus Textuarius bonus Theologus*"—the best theologian is he who is most versed in the Holy Scriptures.

At another time he said, "I did not learn my divinity at once, but was constrained by my trials and temptations to search deeper and deeper, for no man without these trials and temptations can attain a true understanding of the Holy Scriptures. Without these we are only theorists and speculators in divinity, and according to our vain reasoning dream that so and so it must be, as the monks and friars in monasteries do. The Holy Scripture of itself is certain and true; God grant me grace to catch hold of its just use." "*Bene orasse bene studuisse*;" if in all his studies, even before he knew the Word of God, Luther worked in the spirit of prayer, much more did he thus seek Divine light and spiritual insight when studying and teaching theology.

LUTHER'S TRAINING AS ADMINISTRATOR.

DURING these years of University lectures and engagements, Luther was still connected with the Augustinian monastery, and in the absence of Staupitz his official duties were of no light order. Thus, on one occasion the Superior went to the Netherlands, to bring some relics for the monastery, and Luther was appointed vicar in his absence. He had not only to keep up order and discipline among the brethren, but he travelled hither and thither in visitation, giving charges or admonitions to the brethren in the various houses, inspecting schools, and various other official services. In a letter to Lange, dated October 26, 1516, he says, "I might find work for two clerks almost, for I am occupied all day long in writing letters. I am a preacher to the brotherhood, reader at meals (ecclesiast); I have to preach daily; I am inspector of studies; I am vicar, which means as much

as ten priors (undecies prior) ; I lecture on St. Paul and the Psalms ; and am, besides all this, overburdened with household affairs."

THE NINETY-FIVE THESES.

IN the collection of Luther relics in the British Museum there are few objects more interesting than an original copy of the printed broadsheet which Luther fixed on the church door at Wittenberg, on the memorable 17th October, 1517. Apart from the bearing upon Luther's history, it recalls a custom common in the old days, especially in university towns, for public disputations being held on any topic of the time, or upon general points of philosophy which the challenger or disputant chose to select. Thus we are told that the learned and eccentric genius known as "The Admirable Crichton," in visiting seats of learning, used to post up theses which he was prepared to defend against all comers. Luther used this method to bring before the learned at Wittenberg the doctrine of Indulgences and other points raised in his conflict with Tetzel. The discussion could not fail to establish and to spread the doctrines maintained in opposition to Rome. The Wittenberg disputation was a notable event in the history of the Reformation.

Referring to this time, Luther afterwards said, "When I undertook to write against the gross errors of indulgences, Dr. Jerome Schurff (his Swiss colleague at the University) stopped me, and said, 'Would you, then, write against the Pope? What are you about? It will not be allowed.' 'What,' replied I, 'what if they *must* allow it?'"

When the theses were posted up some laughed at him, and thought he could never destroy a work which the Pope and the bishops maintained. When one of the senior professors of the University saw the theses, he said, "Brother, creep back into your cell,

and pray, 'Lord, have mercy on me!'" An old monk said, "My dear brother Martin, if you can overthrow the doctrine of purgatory and this papal system of peddling souls, you will indeed be a great man;" of which a writer at the end of the sixteenth century says, "What would the old monk say if he were living now?"

The effort of Luther's silencing Tetzels was his being denounced by the Pope, who sent documents intended to ruin him, especially the famous bull, the burning of which gave signal of open rupture with the papal see.

CONTINUANCE OF THE CONFLICT.

WHEN Luther heard of the impression made at Rome by this attack on the indulgences, he forwarded to Leo X., through his superior, Father Staupitz, the theses, with an explanatory treatise, and a letter thus concluding, "Therefore, most holy Father, I throw myself at the feet of your Holiness, and resign myself to you with all that I am and possess. Let your Holiness deal with me according to your pleasure. It rests with your Holiness to agree or to differ with my statement; to declare me to be either right or wrong; to grant me life or death. Let the consequence be what it may, I will acknowledge that the voice of your Holiness is the voice of Christ, who acted and speaketh through it. If I have merited death, I refuse not to die; for the earth is the Lord's, and all that is in it; praise be to Him forever and ever!"

He was not yet resolved to break with the Catholic Church, and speaks of the Vicar of Christ in terms which astonish us, as coming from one who was soon to denounce him as the Antichrist!

Then followed the disputations and conferences with Dr. Eckius and others; his appearance before Cardinal Cajetan, the Pope's legate in Germany; and, finally, his being cited to Rome to defend himself.

Even in 1519, during the discussions at Leipzig, he declared his readiness to submit himself to the Pope, and avowed his unwillingness in anything to weaken the authority of the Church, "to which nothing in heaven or earth is to be preferred, save Jesus Christ, Lord over all."

Referring afterwards to this time, he wrote in one of his works, "Now see and learn, Christian reader, by my case, how difficult it is to cast off and get free from such errors as the whole world confirms by its example, and which, by long habit, have become second nature."

The papal envoy, Miltitz, tried persuasion when threats were unavailing, and attempts were made to bribe the troublesome Reformer to silence. "I am willing to be silent," he wrote, July 19, 1520, "if they will not attempt to silence the Gospel. They may obtain anything from me, nay, I will give all of my free will, so they leave the way of salvation free to Christians. . . . I want no cardinal's hat, nor gold; nothing of all they hold dear at Rome. They may take from me my office, and let me live and die solitary in a corner."

ENCOURAGEMENTS TO RESIST.

BESIDES his Christian comrades in the priesthood and at the University, he received a most unexpected and strong encouragement from several laymen, especially the two gallant Franconian knights, Ulric von Hutten and Sylvester von Schauenburg. The former conveyed privately, through Melancthon, the assurance that Francis von Sickingen, a distinguished and influential soldier, was prepared to defend him by force of arms, if necessary. The good-will of the Elector he knew, but he feared lest he might be brought into trouble by openly defying the Pope and the powers of the Empire. The encouragement of these brave

knights, however, made him resolve to stand firm, and not to retire for a time to Bohemia, as he had proposed.

THE SUMMONS TO APPEAR BEFORE THE EMPEROR AND THE PAPAL COMMISSIONERS AT WORMS.

THE influence of the Elector obtained the withdrawal of the citation to Rome, and the appearance of Luther before an assembly in Germany, to answer the charges against him. Dr. Eck, meanwhile, had brought from Rome the papal bull condemning Luther's theses, and was publishing it everywhere in Saxony and throughout Germany. It was time to take action, and Luther determined publicly to burn the bull and other papal missives.

BURNING THE POPE'S BULL.

IT was on December 10, 1520, that he burned publicly the Pope's decretal against him, the students and the people of Wittenberg witnessing the scene, amidst great triumph. The same day he wrote to Spalatin, through whom he usually communicated with the Elector, "This 10th day of December, A.D. 1520, at the ninth hour of the day, were burned, at the east gate, near the Holy Cross, all the Pope's books, decrees, decretals, etc. Is not this news?" In the public notice which he caused to be drawn up of this proceeding, he says, "If any one ask me why I have done this, my reply is, that it is an ancient custom to burn bad books. The apostles burnt 5000 of them." This was at length an open rupture with Rome, and a deed of defiance from which there could be no retreat.

CITATION TO WORMS.

IN less than a fortnight after the burning of the papal bull, Luther heard of a citation to appear before the new Emperor, Charles V. It was as yet doubtful what part the German nation, represented by its chief and princes, would take in a conflict with Rome. The Emperor paid great deference to the Elector, Frederic the Wise, and it was by his advice that he refused to obey blindly the papal commands, but decided first to examine into the matters at issue. Hence the citation of the German monk to appear before the Diet summoned to assemble at Worms. The citation was put into his hands on March 26 by the Imperial Herald, Caspar Sturm, who appeared at Wittenberg to escort him, bearing a safe-conduct. In the beginning of April they set out, and arrived on the 16th, a journey which can now be made by rail in a few hours.

AT THE DIET OF WORMS.

THE most important scene in Luther's public life, and one of the greatest events in the history of the world and of the Church, was his appearance before the Emperor at the Diet of Worms. His enemies made sure that when he was summoned to answer for his doctrine in the presence of the Emperor, and before this august assembly, he would be forever silenced, and peace restored to the Church. His friends were all panic-struck. Luther alone was unmoved and undaunted. He had counted the cost, and was ready even to lay down his life for the cause of Christ. Observing the distress of his friends, he said, "The papists have little desire to see me at Worms, but they long for my condemnation and death. Pray not for me, but for the Word of God. My blood will scarcely be cold before thousands and tens of thousands in

every land will be made to answer for the shedding of it. The 'Most Holy Father,' the adversary of Christ, the master and chief of manslayers, is resolved that it shall be spilt. Amen! The will of the Lord be done. Christ will give me His Spirit to overcome those ministers of Satan. I despise them while alive; I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this: I said formerly that the Pope was Christ's vicar, now I say that he is the adversary of the Lord, and the apostle of the devil."

FAREWELL TO MELANCHTHON.

ON the 22d of April Luther was to take leave of his friend. After having apprised Lange by letter that he would spend the Thursday or Friday following at Erfurt, he bade adieu to his colleagues. "If I never return, and my enemies should take my life, cease not, dear brother, to teach, and stand fast in the truth. Labor in my stead, since I can no longer work. If thy life be spared, my death will matter little."

WARNINGS ON THE ROAD TO WORMS.

SOME of the crowd who accompanied him in the outset of his journey said, "There are many cardinals and prelates at Worms! You will be burnt alive, and your body be reduced to ashes, as they did with John Huss." "Though they should kindle a fire," he replied, "whose flames should reach from Worms to Wittenberg and rise up to heaven, I would go through it in the name of the Lord, and stand before them."

CHEERED BY AN IMPERIAL OFFICER.

ONE day, when he had entered into an inn, and the crowd was as usual pressing to see him, an officer made his way through, and thus addressed him, "Are you the man who has taken in hand to reform the papacy? How can you expect to succeed?" "Yes," said Luther, "I am the man. I place my dependence upon the Almighty God, whose word and commandment are before me." The officer, deeply affected, gazed on him with a look of kindly sympathy, and said, "Dear friend, there is much in what you say. I am a servant of the Emperor Charles, but your Master is greater than mine. He will help and protect you."

THE WARNING OF SAVONAROLA.

AT Naumberg Luther met a priest, said to have been J. Langor, a man of stern zeal, who kept hung up in his study a portrait of Jerome Savonarola, of Ferrara, who perished in the flames at Florence in the year 1498, by order of Pope Alexander VI., a martyr for liberty and morals rather than an enlightened confessor of the Gospel. Taking down the portrait, the priest held it forth in silence as he approached Luther, who saw the import of his solemn and silent action. But his intrepid spirit was unmoved. "It is Satan," he remarked, "who seeks by these terrors to hinder the confession of the truth in the assembly of the princes, for he foresees the effect it will have on his kingdom." "Stand fast in the truth thou has professed," replied the austere but honest and friendly priest, "and thy God will never forsake thee."

STEADFAST AND INTREPID.

FROM Frankfort he wrote to Spalatin, "I am arrived here, although Satan has sought to stop me on my way

by sickness. From Eisenach to this place I have been suffering, and I am at this moment in worse condition than ever. I find that Charles has issued an edict to terrify me ; but Christ lives, and we shall enter Worms in spite of all the councils of hell, and all the powers of the air. Therefore engage a lodging for me."

Spalatin soon became alarmed ; and when Luther was approaching the city he sent a message by a servant, who said, "Abstain from entering Worms." This was at Oppenheim, a few miles from the city, now the last station on the railway between Mayence and Worms. Luther, still undaunted, turned his eyes on Spalatin's messenger, and answered, "Go tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it."

Not long before his death, Luther was reminded of this, when he said, "I feared nothing. God can give this boldness to man. I know not whether now I should have so much liberty and joy."

THE VETERAN SOLDIER AND LUTHER.

WHEN Luther was in the hall, about to be ushered into the presence of the assembly, a veteran knight, George Freundsborg, commander of the guard, touched him on the shoulder, and said kindly, "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like of in our worst campaigns. But if thy cause be just, and thou art sure of it, go forward, in God's name, and fear nothing ! He will not forsake thee !" A noble tribute from a brave soldier to the courage of the soul !

THE CRITICAL MOMENT OF THE REFORMATION,

AFTER Luther made his first appearance before the Diet, and had delivered the addresses prepared by him

in defence of himself against the charges made, he was required to retire. He went to his inn, a few of his friends accompanying him, and a great crowd filling the streets, and struggling to catch a sight of the man about whom so much stir was being made. He sought the quiet of his chamber, and there he wrote a letter to the Councillor Caspianus in these words, "I am writing to you from the very midst of a tempest" (alluding probably to the noise outside the inn, and the excitement in the town). "An hour ago I appeared before the Emperor and his brother. I avowed myself the author of my books, and I have promised to give my answer to-morrow as to recantation. By the help of Jesus Christ I will not retract a single letter of my writings." He had already in prayer sought and found the strength which made him firm as a rock.

Luther mentions in his letter that he had appeared before the Emperor and his brother, the Archduke Ferdinand. But in truth there had seldom if ever been seen so great and august an assembly. The six Electors of the Empire, whose descendants almost all became kings; eighty dukes, rulers of large territories; thirty archbishops and other Romist prelates; many princes, barons, counts, and knights of good estate; seven ambassadors, including those of France and England; the Pope's nuncios; in all above 200 notables; such was the imposing Court before which "the solitary monk" appeared.

On the morrow, when ushered into the presence of the Emperor and the assembly, when the question was put to him, "Will you, or will you not, recant?" Luther answered unhesitatingly, "Since your Most Serene Majesty and your High Mightinesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the Pope or to the Councils, because it is clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very

texts I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience.

Then turning a look on that assembly before whom he stood, and which held in its hand life or death, he said, "HERE I STAND. I CANNOT DO OTHERWISE, GOD HELP ME! AMEN."

The assembly for a time was motionless with astonishment. Luther's friends were proud of their champion, yet felt painful anxiety as to the result. Several of the princes present could scarcely conceal their admiration. The Emperor, who had the day before listened to Luther with marked attention and interest, on recovering from the first impression made by this declaration of firmness, exclaimed, "The monk speaks with an intrepid heart and unshaken courage."

"If you do not retract," resumed the Chancellor, the assembly being recalled to attention, "the Emperor and the States of the Empire will proceed to consider how to deal with an obstinate heretic." At these words Luther's friends trembled, but the monk repeated, "May God be my helper, for I can retract nothing!" Luther was conducted out of the hall during the deliberation, and on being again called in, the Chancellor then addressed him: "Martin, you have not spoken with that humility which befits your condition. The distinction which you have drawn as to your works was needless, for if you retracted such as contained errors the Emperor would not allow the rest to be burnt. It is absurd to require to be refuted by Scripture, when you are reviving heresies condemned by the General Council of Constance. The Emperor therefore commands you to say simply 'Yes' or 'No,' whether you mean to affirm what you have advanced, or whether you retract any part thereof."

"I have no other answer to give than that which I have already given," said Luther, quietly but firmly.

The Elector Frederic had expected that possibly Luther's courage would have failed him in the Emper-

or's presence; however, he was the more deeply affected by the Reformer's firmness. He felt proud of having taken such a man under his protection. He said afterwards to Spalatin, "Oh! how Luther spoke before the Emperor and all the States of the Empire; all I feared was that he might go too far."

Well may it be said that this was the grandest scene in the history of the Reformation, one of the grandest scenes in all history.

IN THE WARTBURG.

IN none of the events of Luther's life is the hand of God more remarkably visible than in his enforced imprisonment in the Wartburg. The honor of the Emperor had allowed his safe departure from the Diet of Worms, although some of the prelates sought to induce him to violate his safe-conduct, as had been done in the case of John Huss. But the good and wise Elector knew that the malice of his enemies still caused Luther's life to be in peril. At the Diet any attempt at violence would have been resisted by the armed guards of the Elector, and by Ulric von Hutten and other gallant knights, who would have been ready to die in defence of the Reformer. It was thought advisable, however, now to remove him to a place of safety. The romantic episode of his being seized by armed men in masks, and hurried off to the secluded castle of the Wartburg, where he lived in disguise, and under the name of Knight George, is too well known to be repeated here. We only refer to the overruling Providence by which, in this seclusion, he found the leisure to translate the Scriptures, a work which he had long meditated, but could never before find time to commence.

In a letter to Nicolaus Gorbhelius, a lawyer at Strasburg, dated November 1, 1521, he has himself given an account of the event which seemed to many so mysterious. "You inquire so anxiously and kindly after

my circumstances ; but I think you must have been informed of them. At the advice of good friends, I have allowed myself to be concealed, though reluctantly, and with doubts whether I am doing God service. I thought I should have to surrender my head, in order to appease public rage ; but those by whose advice I have been captured on the road, under a semblance of violence, have thought differently. They have conveyed me to a place of safety, where I am treated most kindly."

All doubts as to whether he was doing God service were dispelled when he was able to spread the light of truth by translating the Bible into the German tongue, so that the people might have in their own hands the Word of God.

LUTHER'S GERMAN BIBLE.

THERE had been German versions previously, as we have stated, but they had been made, not from the original Greek and Hebrew, but from the Vulgate, and in style were pedantic and formal, and in many places inaccurate. Luther's purpose was to produce a translation in plain and homely yet not vulgar idiom, such as would at once be approved by scholars and be welcomed by the common people. In this he succeeded by the good hand of God, and the Bible of Martin Luther became at once, and is still, the Bible of the German people. Its appearance marked an epoch in German literature, as well as in religious history, and it had even greater influence over the language than our own Authorized Version has had in the history of the English tongue. It is one of the best versions of Holy Scripture ever made, in which the spirit of the original is thoroughly preserved, and, apart from its higher uses, it is a German classic for all time. Any "revised" Bible in Germany must in the main adhere to the version of Luther.

The New Testament was completed in the autumn of 1522, and issued from a press at Wittenberg. The first copy was sent to the Wartburg, to the good prince who had sheltered him in what he called his Patmos retirement.

REVISION OF THE GERMAN BIBLE.

WHEN the whole German Bible had been published, Luther began anew to revise it with great zeal, industry, and prayer. And, as the Son of God had promised that "where two or three were gathered together in His name, He would be in the midst of them," he caused a sanhedrim, as it were, of the best people then about him to assemble weekly at his house, for a few hours before supper, namely, Dr. Bugenhagen, Dr. Justus Jonas, Dr. Kreuziger, Melanchthon, Mattheus Aurogallus, and also George Röser, the corrector. These were often joined by other learned men—Dr. Bernhard Ziegler, Dr. Forstenius, and others.

After our doctor had looked through the published Bible, and consulted Jews and foreign philologists, and had also inquired among old German persons for fitting German words, he joined the above assembly with his Latin and new German Bible; he had also the Hebrew text always with him. Melanchthon brought the Greek text; Kreuziger both the Hebrew and Chaldee Bibles. The professors had several tables before them; and Doctor Pomacer had also a Latin text beside him. Every one had previously prepared himself by studying the text. Then Luther, as president, proposed a passage, and collected the votes, and heard what each had to say on it, according to the peculiarity of the language and the interpretation of the ancient doctors. The revised Bible was not completed and published till 1542.

HOLD THE FORT.

WHEN in the Wartburg Luther dreaded being charged with having deserted the field of battle, and the thought became insupportable, "Rather would I be stretched on burning coals than stagnate here, half dead! Ah, nothing on earth do I more desire than to face my enemies." Next to the assurance of Divine protection, the recollection of Melanchthon consoled him in his grief. "If I perish," he wrote to his dear friend, "the Gospel will lose nothing. You will succeed me, as Elisha succeeded Elijah, with a double portion of my spirit." But calling to mind the timidity of Melanchthon, he added: "Minister of the Word! keep the walls and towers of Jerusalem till our enemies shall strike you down. We stand alone; after me, they will strike you down. But the truth of God will yet prevail."

RETURN TO WITTENBERG.

THE enforced confinement in the Wartburg at length became intolerable to Luther, and he longed to return to his public duties at Wittenberg. The thought of being accused of cowardice seems much to have influenced him, and of desiring to shirk danger from personal fear. The news of the peasants' insurrection, and the visit of "the prophets" to Wittenberg, Dr. Carlstadt himself being misled, also disquieted him. He therefore determined to leave his place of shelter, although against the wish of his generous friend the Elector. He set out, accompanied by one servant, who had faithfully stood by his master in his troubles. On the journey some incidents occurred worth recording.

WITH TWO SWISS STUDENTS.

Two young Swiss students, John Kessler, of St. Gall, and a companion, were on their way to Wittenberg, when they arrived at an inn near the gates of Jena. A stranger in the guest-room saluted them courteously on entering, and invited them to seat themselves at his table. He wore a riding-dress, and was bearded, as any soldier might be. He had a little book open before him, which they afterwards saw was the Hebrew Psalter. In the course of conversation he inquired what was thought of Luther and his doctrines in Switzerland. Kessler replied that some did not know how to laud him enough, and thanked God for having sent him to exalt the truth; while others, and especially the priests, denounced him as a heretic, who was not to be spared. From something which the innkeeper said to the young travellers, they took him to be Ulrich von Hutten.

Two other guests, trading merchants, came in. One of them drew from his pocket, and put on the table beside him, a newly-printed work of Luther's, in sheets, and asked if they had seen it. The knightly-looking man said a few words about the indifference towards serious matters shown by the princes at that time assembled at the Diet of Nuremberg. He also expressed his hopes "that the Gospel truth would have more fruit in succeeding generations, which should not have been poisoned by the papal error." One of the traders said, "I am unskilled in these questions; but, to my mind, Luther must be either an angel from heaven or a devil from hell; at all events, I will spend the last ten florins that I have saved in going to confess to him."

This conversation took place during supper. Luther had arranged with the innkeeper beforehand to consider them all as his guests, and to pay the reckoning for the whole company.

When the party broke up next day, Luther shook

hands with the Swiss students (the traders had gone out earlier on business), and begged them to bear his remembrances to Dr. Jerome Schurff, their countryman, as soon as they reached Wittenberg. When they asked whose remembrances they were to carry, he said, "Simply tell him that he who is to come to Wittenberg salutes him. He will be sure to understand from whom the message is sent." By this time they were certain it was Luther; and he it was, on his way from the Wartburg, and in the same disguised dress in which he had lived there as the Knight George.

When the traders returned, and learned from the students that they believed Luther was their fellow-traveller, they were vexed greatly because their conversation had been so frivolous, and because they had not shown so great a man sufficient respect.

The following morning they were up betimes, on purpose to see him before he left, and to tender him their most humble excuses. Luther only owned by implication to its being himself.

A CRITICAL PRIEST.

ANOTHER curious incident happened on the journey from the Wartburg. Luther stopped at a tavern in Erfurt. At dinner the conversation turned on Luther. Among others a priest commenced violently to revile him, and narrated how much misery and dangerous error he had caused in the churches. Whilst they thus conversed, Luther requested the priest to give him some account of these new doctrines. The priest began, and offered to point out at least a hundred errors in Luther's teaching. When enumerating some of these he was interrupted by Luther, who said, "Though I am but a knight" (he was still in his Wartburg costume and guise), "I have learned in my youth to read and write; and having read several of

Luther's books, I find everywhere that he draws his arguments from the Holy Scriptures, and that he particularly quotes the Apostle Paul very often." The priest not being able to reply to this, felt no inclination to continue the disputation. Soon the horses were saddled, and Luther and his servant rode off.

THE PEASANTS' INSURRECTIONARY WAR.

THE most important and difficult affair with which Luther had to deal, apart from his theological conflicts, was the peasants' insurrection. This rising was a social and not a religious movement, and the breaking out of a fire which had long been smouldering, and was independent of the great political and religious changes of that period. The difficulty was that Muntzer, and those whom he led, were represented as belonging to the same revolutionary category as the Church reformers. There were, no doubt, cruel wrongs and grievous oppressions borne by the peasants, in Germany as in our own land, in the feudal times. The towns had gained some independence, but the people in the country were down-trodden serfs. No longer patient under their sufferings, they at length, in 1525, broke out into open insurrection. It was time for Luther, as a minister of peace, to declare his sentiments. When he heard of the scenes of violence that had broken out, he wrote thus to his brother-in-law: "Though they were many more thousands, they are all robbers and murderers who take the sword, to make a new rule in this world; for which they have neither law, nor right, nor command. They bring disgrace upon the Word of God and the Gospel" (referring to the religious profession mixed up with the statement of social wrongs). "I hope this will not continue or spread. Sooner than approve of and pronounce their doings right, I would lose a hundred lives. So God in His mercy help me!"

To the leaders of the insurrection he sent an admonition to peace: "Be ye in the right as much as ye may, yet it becomes no Christians to quarrel and fight, but to suffer wrong and to bear evil. Make not the name of Christians the cover for your impatient, quarrelsome, and un-Christian intentions."

While thus counselling the peasants to abstain from violent measures, he failed not to make strong and manly appeals to the princes and nobles to do justly and to love mercy, and as far as possible to redress the grievances and to ameliorate the condition of the poor people. The insurrection had to be suppressed by force, and much blood was shed; but the movement was only for a time checked. It was, in fact, the same spirit of moody and settled discontent which, in a later age, in France, burst forth with all the horrors of the revolutionary epoch. There was right in the rising against cruel oppression, but the movement passed beyond all limits of reason, and the desire for justice and freedom became a reign of licence and of terror. The same spirit of insurrection is powerful still both in Germany and France, where it is only by military force that the Socialism and Communism of our times can be kept down. May the rulers and legislators of all lands learn, by the sad history of the past, so to ameliorate the condition of the people as to leave no just ground for having recourse to violence to obtain their rights and advance their welfare!

CELIBACY AND THE MARRIED STATE.

IN his efforts to restore the moral and religious principles of primitive Christianity, Luther had long seen that the enforced celibacy of the priesthood was opposed to the Word of God, the only standard of faith and practice. He knew also that the ecclesiastical ordinances on this matter, introduced by Popery, were as opposed to the Divine law in nature as in the

Scripture. He therefore maintained the nullity of monastic vows, and denounced the laws of clerical celibacy. Many evangelical clergymen, under his advice, had married, and he even urged this step on the Elector-Archbishop of Mayence, with whom he was on friendly terms. He ended a letter to this eminent ecclesiastic and influential potentate with these words: "If my marriage would strengthen your grace's purpose, I would willingly set your grace the example!"

Although his views on clerical marriage were thus well known, his own resolution to take this step came as a surprise both to friends and foes. He had resisted earlier attempts to persuade him to marry, knowing the abuse and slander which would be raised by an act so openly opposed to the ordinances of the Catholic Church and the practice of centuries. But a higher sense of duty prevailed. He determined to set the seal to this primitive Christian idea by his own example. Immediately after the suppression of the peasants' war, the consequences of which still threatened the stability of the Reformed cause, he was betrothed to Catherine von Bora, formerly a nun, who had come to Wittenberg. By this act he as decidedly declared himself the opponent of Rome and of the ecclesiastical system of the middle ages, as by burning the papal bull.

The influence of Luther, the leader of the Reformation, towards whom the eyes of all Europe were directed, has been of incalculable benefit to his native land. The Germans, as much as the English, love home and home-life, for priests as well as people. In resolving to set the example of marriage, Luther planted the noblest germ of social morality, and of the best and purest spirit of German domestic life. Luther's marriage was the act of a true man and noble patriot, as well as of a pious Christian of the New Testament type.

MARRIAGE AND HOME LIFE.

IT was on June 13, 1525, that he was united to Catherine Bora, his Kate, in the house of his friend, the town clerk (Stadttschreiber) of Wittenberg.

His friend Dr. Bugenhagen blessed the union. The legal witnesses to the deed were the lawyer, Apel, and the painter, Lucas Kranach.

"It is the highest mercy of God," said Luther, "when a married couple love each other with their whole hearts through their whole lives." And this mercy he enjoyed. "My Kate is obedient and amenable to me (*placens uxor*) in all things, more so than I had dared to hope. So that I deem myself richer than Cræsus."

The home-life of Luther, as husband, father, and head of a household, was a scene of love, peace, and happiness of the highest Christian type, such as this world has seldom seen surpassed. All the kindly feelings and warm affections of the man had here full play. It was truly a happy home, that Wittenberg house. There was small worldly wealth; in fact, the *res angusta domi*—the pinch of poverty—was often felt; but the home was rich in love, and in friendship, and in hospitality, and all good words and deeds. The joys and the sorrows of his domestic life, during twenty-one years, have been frequently described in full. We can here only express a wish that some sympathetic heart and hand could write a "Home Life of Luther" worthy of the man and of the subject.

LUTHER'S ELDEST BOY.

IN 1527, only two years after his marriage, Luther had an illness, which threatened for a time to be fatal. To his wife he then said: "My very dearest Kate, I pray thee, if our good God take me to Him this time,

be resigned to His merciful will. Thou art my wedded wife, be convinced of that, and have no doubt of it, let the blind ungodly world say what it will. Do thou act according to God's Word, and hold fast by it, and thou shalt have a certain constant support against the devil and all his slanderous tongues." He feared that she might be annoyed by the violent speeches of those who declared the marriage null, according to ecclesiastical canons. Then he asked for his child, "Where is my dearest Hänschen?" When the child was brought and smiled upon its father, he said: "Oh, poor dear child! Well, I commend my most dearly-beloved Kate, and thee, poor orphan, to my faithful righteous God. Ye have nothing; but God, who is Father of orphans and the Judge of widows, will assuredly feed and take care of you." His wife, although greatly alarmed at these words, yet composed herself quickly, and said: "My dearest doctor, if it be God's will, I shall be better pleased to know you are with Him than with me; but it doth not concern only me and my child, but many pious Christian people who yet have need of you. Do not grieve about me; I commend you to His divine will, and trust to God that He will graciously preserve you."

LETTER TO HIS SON.

IT was to this same son Hans, his first-born, that he wrote, from the Castle of Coburg, when he was there at the time of the Diet of Augsburg, in 1530, a letter, which has often been quoted and always admired for its fatherly fondness and its charming naturalness. The original was in homely simple poetry, and the letter, both in style and matter, is just such as was suited for a child of five years of age. The mother had written the home news, especially telling the loving father about his boy. So to him, as well as to his Kate, Luther wrote:—

"Grace and peace in Christ. My dear little son, I am glad to hear that thou learnest well and prayest diligently. Do this, my son, and continue it; when I return home I will bring thee a fine fairing.

"I know a beautiful cheerful garden, in which many children walk about. They have golden coats on, and gather beautiful apples under the trees, and pears, and cherries, and plums; they sing, and jump about, and are merry; they have also fine little horses with golden bridles and silver saddles. And I asked the man, 'Whose children are they?' He replied, 'These are the children who like to pray and learn and are pious.' Then I said, 'My good man, I have a son; his name is Hans Luther; may he not also come to this garden to eat such nice apples and pears, and ride such fine little horses, and play with these children?' And the man said, 'If he likes to pray and learn, and is pious, he shall come to this garden with Lippus and Just; and when they all come together, they shall have pipes and cymbals, lutes, and other musical instruments; and dance and shoot with little cross-bows.

"And he showed me a fine meadow in the garden prepared for dancing: there being nothing but golden pipes, cymbals, and beautiful silver cross-bows. But it was yet early, and the children had not dined. Therefore I could not wait for the dancing, and said to the man, 'My good master, I will go quickly and write all this to my dear little son Hans, that he may pray diligently, learn well, and be pious, that he also may be admitted into this garden; but he hath an aunt Lena, whom he must bring with him.' The man answered, 'So be it; go and write this to him.'

"Therefore, my dear little son Hans, learn, and pray with all confidence; and tell this to Lippus and Just, that they also may learn and pray; and ye will all meet in this beautiful garden. Herewith I commend thee to Almighty God. Give greetings to Aunt Lena, and also a kiss from me, Thy loving father,

"MARTIN LUTHER."

Any one who can read this letter without being charmed by it has neither the heart of human love nor the mind to understand the figurative language of Holy Scripture as to spiritual and heavenly things.

CHRISTMAS TREES.

THE mention of the silver cross-bows recalls scenes familiar in Luther's home. There is an old picture of such a scene, where Luther is sitting near a Christmas-tree, lighted up, and laden with toys and other treasures. Kate is at his side, the youngest babe in his arms, a second clinging to his knees, a third is looking at a picture-book, which Aunt Lena is explaining, while the eldest boy, Hans, directed by the faithful *famulus*, Viet Diedrich, is aiming at the tree with his cross-bow, to fetch down some treasure. The eldest girl, Magdalena, is sitting apart, rejoicing in a doll, representing the angel of the Christmas festival, as if with a presentiment of soon becoming an angel herself! The artist's hand prepares us for the solemn nature of the next scene, where the father mourns over the death of his beloved daughter, Lena.

THE DEATH OF HIS DAUGHTER LENA.

ON Wednesday, September 20, 1542, his dearly loved daughter Magdalena died, not yet fourteen years of age. Praying at her bedside the sorrowing father said, "I love her much; but if it be Thy will, O God, to take her, I shall gladly know she is with Thee." When he asked her, "Magdalen, my little daughter, thou wouldst gladly remain here with thy father, but thou wilt also readily go to thy other Father?" the dying child replied, "Yes, dear father; as God wils."

Beside her coffin, after she had departed, he said, "My beloved Lena, thou art well bestowed ; thou shalt rise again, and shine like a star ; nay, like the sun. . . . Indeed, I rejoice in the spirit, but sorrow in the flesh ; the flesh will not submit. Parting grieves us beyond all measure."

After the funeral he said : "My daughter is now provided for, body and soul. We Christians ought not to mourn ; we know that it must be thus. We are most fully assured of eternal life, for God, who has promised it to us through His Son, cannot lie. God has now two saints of my flesh. If I could bring my daughter to life again, and she could bring me a kingdom, I would not do it. Oh, she is well cared for ! Blessed are the dead who die in the Lord ! Whoever dies thus is assured of eternal life !" We seem again to hear the words of the bereaved father, sorrowing yet rejoicing, "Thou hast given, Thou hast taken away ; blessed be Thy name !"

THE TWO DIETS OF SPIRES.

WE must only briefly refer to the events that occurred between the Diet at Worms, in 1521, and the presentation of the Confession of Augsburg in 1530 ; our object being not to recall the history of the time, so much as to illustrate by anecdote the personal character of the great leader of the Reformation. The first Diet at Spire was held in 1526, over which Ferdinand, the brother of Charles V., presided. The Elector, John of Saxony, who had succeeded his brother, Philip Landgrave of Hesse, and other German princes, showed so bold a front, that Ferdinand hesitated to carry out the Emperor's orders as to condemning the Lutheran adherents. The Emperor was even induced to direct that toleration should be granted to the professors of the evangelical faith. To this he was led, not from any sympathy with the

cause, but in order to spite the Pope, with whom he was then on bad terms. The second Diet at Spire was held in 1529. At this a decree was issued depriving the evangelical profession of privileges obtained at the former Diet; and it was from protesting against this revocation that the famous "protest" was made by the adherents of the Reformation, which obtained for them the historic name of Protestants.

Luther was present at neither of these Diets, nor at that held in the following year at Augsburg. Being not only excommunicated by the Pope, but under the ban of the Empire, he thought it prudent to take no part in public events, but he was left all the more free to advance by his writings the cause of evangelical truth; and he was throughout these times the soul of the whole movement. How he was engaged we see in the records of the Diet of Augsburg.

THE CONFESSION OF AUGSBURG.

THE presentation of the Confession of Augsburg, on June 25, 1530, marks an important epoch in the Reformation. After the early conflicts, it was a grand step to prepare a positive statement of the new doctrines, to which both friends and foes could refer as official. The chief part of the work devolved on Melancthon, always with the help and counsel of Luther. When at last completed, the ceremony of presentation took place in the presence of the Emperor, the Elector, John the Constant, the Margrave, George of Brandenburg, and Philip of Hesse. The document was read to the Diet by the Chancellor, Christian Baier.

Luther was not at Augsburg, but remained in the castle at Coburg, at hand to give his counsel, and earnest in prayer for the prosperity of the cause. Thus he wrote to Melancthon: "I am in truth faithfully by your side. The cause concerns me also, indeed more than any of you; and it has not been begun

lightly for the sake of honor or worldly good ; in this the Holy Ghost is my witness, and the cause itself has showed it until now. If we fall, Christ falls with us ; He, the Ruler of the world ! And though He should fall, I would rather fall with Christ than stand with the Emperor. Christ is the Conqueror of the world. Christ is not false, I know ! Why, then, should we fear the conquered world, as if it were the conqueror ? ” Thus he committed all to God : “ The cause is Thine own. We have been forced to put our hands to the work ; mayest Thou now protect it ! ”

In more cheering and even exulting strains, he also wrote when at Coburg : “ Great is my joy to have lived to this hour, when Christ is proclaimed by such confessors, before such an assembly, through so glorious a Confession ! Now is the word fulfilled, ‘ I will speak of Thy testimony also before kings. ’ The other word will also be fulfilled, ‘ Thou hast not let me be put to shame ; ’ for ‘ Whosoever shall confess Me before men, him will I confess also before My Father who is in heaven. ’ ”

LUTHER'S LEARNING.

WHILE the courage and firmness, the energy and eloquence of Luther have been always admired, less credit has been given to him for the depth and extent of his learning. Considering the age in which he lived, his knowledge was of a high order. He was deeply versed in the philosophy and theology in vogue in the schools, and taught them both with great reputation and success as Professor at the University of Wittenberg. Melancthon says that he delighted in the writings of Oceanus, whose acuteness he preferred to Thomas Aquinas and Duns Scotus ; he diligently read Gerson ; but above other authors he studied the works of Augustine, and regarded them as the best. Erasmus was often asked to write against Luther, and even offered a rich bishopric if he would undertake to

do so, but he replied : " Luther is too great a man for me to encounter. I do not even always understand him. However, to speak plainly, he is so extraordinary a man, that I learn more from a single page of his works than from all the writings of Thomas Aquinas." Varillas, one of his bitter enemies, says : " Nature seems to have placed on his German shoulders an Italian head, for he is distinguished by vivacity as well as strength and industry. No one exceeds him in the study of philosophy and scholastic theology. He is a rare genius ; his judgment penetrating, and his memory most retentive." The Jesuit Maimbourg says : " He possessed a quick and penetrating genius, and is indefatigable in his studies ; he acquired great knowledge of the languages and of the Fathers." The Academicians of Louvain once complained to Margaret, Governess of the Netherlands, sister of the Emperor, that Luther by his writings was subverting Christianity. " Who is this Luther ? " she asked. They replied, " He is an illiterate monk." " Is he so ? then do you, who are very numerous and very learned, write against this illiterate monk ; and surely the world will pay more regard to many scholars than to one ignorant monk ! "

INFLUENCE OF THE PRESS.

THE zeal of the printers and booksellers largely helped the influence of Luther. His works were issued by the printers at their own cost and risk, and large editions were struck off, which were hawked throughout Germany. We are told that at Nuremberg, Strasburg, and even at Mayence, his smallest treatises were greedily sought, not only by scholars, but by the common people, by traders and workmen. John Troben, the celebrated printer of Basle, wrote to Luther in 1519, that his books were read and approved, even at Paris and in the Sorbonne ; that he had not a single copy left of all those that he had reprinted, and

that they had been dispersed over Italy, Spain, and other countries, and everywhere approved by the learned. Calvi, a learned bookseller of Pavia, took a large quantity of his early works to Italy and dispersed them there. "All the learned men of Italy," he wrote, "will unite with me, and we will send tributary verses from our most distinguished writers."

LUTHER AS POET AND HYMN-WRITER.

IT was by his sacred poetry, as much as by his preaching and his writings, that Luther gained the ear of the German people, and spread the newly-recovered truths of the Gospel. As early as 1524 he published the first German hymn-book, containing only eight hymns. Next year the number increased to forty, and thus began that grand treasury of sacred song, the gradually increasing utterance of the life and experience of the Church, which has helped to sustain the faith and piety of successive generations in the land of Luther. There have been many distinguished German hymn-writers, but the hymns of Luther, in their sweet and simple, yet strong and majestic strains, have never lost their influence or popularity. Syriac Spangenberg, in his "Harp of Luther," says, "We do not find in his hymns a single superfluous or useless word. Everything flows so sweetly and purely, so full of spirit and truth, that nearly every word is a sermon, or at least conveys something salutary and instructive. All pious hearts must confess with me that in Luther's hymn-book God has granted us a gift of extraordinary excellence, for which we can never sufficiently thank Him."

HOW THE HYMNS BECAME KNOWN.

LUTHER had at first translated and adapted some of the old Latin hymns; but he soon found it better

to write German words, familiar to the people, and winged to their hearts by suitable music. Luther's passionate love of music now was consecrated to highest use. The learned could appreciate the skill and the taste of the composer, while the common people heard and greedily caught up the strains. Not many weeks after the first hymn-book appeared, an old blind cobbler, surrounded by crowds of mechanics and working-men, used to sing the hymns on the market platz. The monks tried to silence him, but they were driven away by the people, and the cobbler was requested to repeat the hymns over and over. Many copies were now sold to the crowd, and the hymns were heard all over the town. The students of the University took up the notes, and many a house resounded with the new and sacred melodies. In returning to their own homes they carried with them Luther's doctrines and his hymns, and circulated them. Those who were themselves converted to the faith, thus became zealous missionaries of the Gospel.

ATTEMPTED SUPPRESSION OF THE HYMNS.

THUS these vigorous and spirit-stirring hymns became known and used far and wide. Merchants from all parts of Europe attending the fairs of Frankfort and Leipzig heard of these new spiritual wares from Wittenberg, and many went to see and hear the preacher and poet. Travelling mechanics, wandering from place to place, as they did then and do now, flocked to Wittenberg, about which so much was being spoken, that they might hear the "German Prophet." Thus also was the truth spread. The dignitaries of the Church began to be alarmed, and the aid of the princes and rulers was invoked to resist the growing evil. Joachim I, of Brandenburg, issued in 1526 a stern decree against the use of them; but, so far from being checked, the circulation was thereby greatly promoted.

"EIN' FESTE BURG IST UNSER GOTT."

A GREAT volume might be filled with anecdotes associated with this early and most celebrated of Luther's hymns. We read of it over and over again in the vicissitudes of his own life, which were as many and great as those of the Hebrew king, who wrote and composed the psalm of which it is a paraphrase. Often in dark and troublesome times he would say to Melanchthon or other friends, "Let us sing the forty-sixth Psalm;" and then the troubled hearts were stayed, and the weary feet stood firm on the Divine Rock. The music of the original is not clearly known; for the melody sung at Worms is not the same as that composed at Wittenberg; and in both there are but fragments of the grand chorale as arranged by Meyerbeer. But we are less concerned with the outward singing than with the spirit of faith and courage breathing in the words of the hymn. It has the ring of a spiritual war-song such as would well inspire bravery to all engaged in the "holy warfare." It was in this spirit that Luther and his companions chanted the words as they entered Worms, to meet the hosts of the prince of this world. Many a time in Luther's life, both in private sorrows and public troubles, the words of this song and prayer of faith brought comfort and strength. And it was bequeathed to after-times as one of the grandest and most powerful weapons in conflict.

The Elector Frederic III., when asked why he did not build more fortresses in his country, replied: "*Ein' feste Burg ist unser Gott.*" I have faithful subjects, well-disposed neighbors, and, in case of need, a goodly number of such warriors who will not only resist my foes with armor of steel, but especially with prayer to Almighty God."

It was this hymn which the brave and pious Gustavus Adolphus, the King of Sweden, and the hero of the Thirty Years' War, sung on the morning of the battle of Lutzen. After he had drawn up his army on

that morning, the whole of the troops with the King at their head sang "*Ein'feste Burg ist unser Gott*," to the accompaniment of trumpets. They were nerved thereby for the unequal conflict, as they could have been by no other means, and they fought heroically for God and the truth. Possibly the King presumed too literally on the fulfilment of the promises of protection; for he refused to wear armor that day, saying, "God is my armor." He fell on that fatal field; but his heroic soul was safe in the Divine protection. The spirit of faith and courage did not fail with the loss of the great Protestant leader. It has stirred the deep heart of the Fatherland to our own day, and has exerted more enduring influence than the patriotic war-songs of later times. It has been more than "the Marseillaise of the Reformation," as some one has called it, preserving to this hour its powerful energy and Divine expression, and may some day again startle us with its sonorous and iron-girt words in similar contests. Mere worldlings sneered at the pious utterances of the Emperor of Germany in the last conflict with popish France; but those who look deeper and higher into human motives and actions, know how he is imbued with the spirit of Luther, and from the heart can say, "*Ein' feste Burg ist unser Gott*."

MAY GOD BE GRACIOUS TO US NOW.

SYRIAC SPANGENBURG relates a story about the hymn "*Es woll uns Gott genädig seyn*." The Chief Councillor and Captain Commandant of the Duke of Regenstein, Hans de Lunderstedt, was a zealous advocate of the new doctrine, to which his master, the old Duke, was bitterly opposed. The old man never had read or understood a word of Luther's teaching, and would have nothing to do with anything new. The priests had told him that it was execrable heresy that was now abroad; and filled his ears with all manner of evil reports.

A preacher one Sunday allowed the people to sing for the first time "*Es woll uns Gott genädig seyn*," and also "*Ein' feste Burg ist unser Gott*" (God is our strong fortress and refuge). This was told to the Duke, and represented as a most disgraceful infraction of all Church order, and a most impudent and outrageous attack on her doctrines. The Duke was furious. He sent instantly for Hans de Lunderstedt, and ordered him to drag the rebellious preacher by the hair of his head to Halberstadt, to be examined as to these heretical hymns, and to suffer the punishment due to his wicked presumption.

The wise commandant humbly besought the Duke to be cautious; for, after all, the hymns might not have been so bad as the priests had represented. He said that he was well acquainted with the offending preacher, and knew him to be a good citizen and a loyal subject, who would never allow anything improper to be sung in his church.

The Duke, still angry, replied: "The hymns may be what they please; it is enough for me that they are Luther's, and therefore must be heretical. I will allow nothing of that sort in my duchy."

The captain inquired whether his grace really knew what the hymns were? The Duke answered, "Yes; one begins, '*Ein' feste Burg ist unser Gott*,' and the other '*Es woll uns Gott genädig seyn*.' I will not allow any such stuff to be sung in my churches. Go and bring the insolent heretic before me instantly."

The captain quietly rejoined: "Most gracious master! you know my fidelity to your interests. I beseech you to consider well what you are saying, and wishing to do. Does not your grace want God to be still your stronghold? Are you not willing that men in your duchy should praise and glorify Him? Do you not also wish that God may be gracious to us now, as the hymn expresses it; and that men should call upon Him? Who else but God would be gracious to us? Is it the favor of the devil that we should seek?"

The old Duke was struck by this representation of

the matter, and the wise and good councillor went on to say that the hymns were not made by Luther, but that they were psalms of David, and words of Holy Scripture which Luther had only translated into German, so as to be understood by the people, and turned into verse, that they might be sung. The spirit of these hymns is only the spirit of prayer to God, bringing peace and consolation to poor troubled men. The Duke being now thoroughly interested, Hans read to him the whole of the hymns. The Duke was more than satisfied; his anger was turned away, and a desire was excited in him to read Luther's other writings. That he did so, and that he profited by the advice of his faithful and pious councillor, we have good reason to believe, for shortly after he opened the door for the introduction of the new teaching into his duchy, and was a warm friend and patron of the preachers of the Gospel.

THE BURGOMASTER OF ZULLICHAU'S SON.

ONE of the converted students of Wittenberg was the son of the Bürgermeister of Zulichau. The young graduate and divine preached the first Gospel sermon ever heard in the church of his native town. He began by singing Luther's hymn, "*Nun bitten wir den Heiligen Geist*" (Now we invoke the Holy Ghost). If the people had ever heard "*Veni Creator Spiritus*," the Latin invocation had fallen on ears unintelligent and unmoved, compared with the effect produced by the plain words heard in their own tongue from the earnest preacher, "*Nun bitten wir den Heiligen Geist!*" The Burgomaster was so enraged that he rose up and hastened from the church, exclaiming, "Now we invoke the devil!" But this interruption only the more riveted the attention of the audience upon the son of this graceless father.

It is also recorded that a learned doctor in Frankfort was eloquently refuting the new heresy. The people

listened patiently for a time, but at length, as with one voice, raised the tune to the hymn, "*Nun bitten wir den Heiligen Geist.*" The preacher recommenced after they had sung, but the people again interrupted him with the hymn, "*Nun freut euch, liebe Christen, gemein*" (Dear Christian saints, lift up your hearts in joy). The preacher was obliged to leave the ground in possession of his psalm-singing opponents

A PREACHER SILENCED BY PSALM-SINGING.

IN 1527 the Council at Brunswick requested a priest at Magdeburg, who was regarded as a very learned and eloquent man, to resist the new doctrine of Luther, which was rushing as a flood over the country. He took for his subject the merit of good work in securing salvation. One of the hearers rose, and said he had learned quite a different doctrine from Holy Scripture, and briefly stated his views as to salvation by grace. When he had finished, the priest was commencing to reply, and to re-affirm the doctrine of merits, when another of the audience began singing, "*Ach Gott, von Himmel sieh darcin*" (O God, from heaven look down on us). The whole congregation immediately joined, and the priest was compelled to retire.

A similar incident occurred in Lübeck in 1529. A priest, after his sermon, was about to recite the prayer for the dead, when the congregation began to sing the same hymn. The voice of the priest was completely drowned, and no one heard the prayer.

LUTHER'S LOVE OF MUSIC.

IN Luther's writings there are many passages and in his life many incidents illustrative of his great love of music. "The two exercises and pastimes," he said,

"that I like best for the young, are music and gymnastics, the former of which dispels the mental care and melancholy thought, while the latter produces elasticity of the body, and preserves health." "Music is the best cordial to a person in sadness; it soothes, quickens, and refreshes the heart." And again, "Music is one of the noblest arts; its notes give life and power; it charms away the spirit of melancholy, as is seen in the case of King Saul." "Satan is a great enemy to music. It is a good antidote against temptation and evil thoughts."

He is speaking of music not of itself, but when employed by a soul having the fear of God. The devil knows how to use music for baser purposes, and to promote evil desires and practices. Its effect is according to the mind and pursuits of its votaries. It was in reference to this that Luther said of light frivolous music: "The wretched fiddlers who abuse their skill, show the excellency of the art of music, as white is more brilliant when contrasted with black." "On one occasion," says Mathesius, "we sang those last words of Dido, from Virgil, '*Dulces exuvie*,' in the presence of some friends. When the singing was over, Philip Melanchthon, who had joined in it, observed that Virgil had intended these words as a requiem for Antonius, expressive of his last words and wishes. To which Luther replied, "How miserable are these blind heathen! How dark and hopeless is their death! *Sine cruce Christi et sine luce verbi* (Without the cross of Christ and the light of His Gospel). Thus many a one pierces his own heart, like poor infatuated Dido."

Luther's love of music was because it could be put to higher uses. "Music," he said, "is a delightful and lovely gift of God; it has often excited and moved me so that it has quickened me to preach."

"Next to theology I esteem and honor music. We see how David and all the saints clothed their pious thoughts in verses, rhymes, and songs."

MUSIC IN SCHOOLS.

LUTHER strongly advocated the general teaching of music to the young. "He that is skilled in this art," he said, "is possessed of some good qualities, and can be employed in most affairs. Music must be taught in all schools. A school master must be able to sing and to teach singing, otherwise I will hear nothing of him." And, again, "The young are continually to be exercised in this art; it makes useful and skilful people of them."

MUSIC FOR THE CHURCH.

THE statement of John Walther, Electoral Band-master, has much interest as a personal recollection of Luther: "I know, and truly testify, that that holy man, Martin Luther, who was the prophet and apostle of the Germans, took great delight in music. Many a delightful hour have I spent thus with him, and have noticed that by singing he was so cheered in his mind, and made so happy that he could hardly get enough of it. His remarks about music on these occasions were glorious indeed.

"When he was going to institute German mass at Wittenberg (instead of Latin), he wrote to the Elector and to Duke John, requesting them to send Conrad Rupff, the conductor of the choir at the Elector's chapel, and myself to Wittenberg, that he might consult with us about choral music, after which he finally arranged the choral notes himself, selecting the octaves for the Epistles, and the sixths for the Gospels, saying: 'Christ is a kind Master, and His words are sweet; wherefore we will adopt *sextum tonum* for the Gospels, and, because St. Paul is grave and serious as an apostle, therefore we will ordain *octavum tonum* for the Epistles.'

"The notes to the Epistles, the Gospels, and the words of the institution of the Lord's Supper he com-

posed all himself, and then sang them before me in order that he might have my opinion on the composition.

"At that time he detained me three weeks at Wittenberg to write the notes to some Gospels and Epistles carefully, until the first German mass was sung in the parish church.

"He further ordained that the vespers, which had been discontinued in many places, should be resumed for the benefit of the young, and that chorals should be composed for this purpose; also, that those scholars who used to sing at the doors for bread should sing German hymns, antiphones, and responses, as he did not like their singing Latin hymns at the doors."

FRIENDSHIP OF LUTHER AND MELANCHTHON.

IN all history there is no instance of friendship more touching than that of Luther and Melanchthon. Besides the natural affections that have rendered forever famous the friendships noted in classic story, the hearts of these two men of God were united by deeper and more enduring bonds. It was a love stronger than any human love. Luther had a fatherly feeling towards the younger friend, to whom he yet looked with admiration on account of his genius and learning, his grace and gentleness. Melanchthon said: "I love Luther's studies, the sacred science he pursues, and the man himself, above all that is on earth, and I embrace him with all my heart. I would rather die than be separated from him."

MELANCHTHON'S COMMON-PLACE BOOK.

LUTHER said: "The student of theology has now far greater advantages than students ever had before. First, he has his Bible, which I have translated from

Hebrew into German so clearly and distinctly that any one may readily understand it ; next, he has Melanchthon's Common-Place Book (*Loci communes*), which he should read over and over again until he has it by heart. Once master of these volumes, he may be regarded as a theologian whom neither devil nor heretic can overcome ; for he has all divinity at his finger-ends, and may read intelligently whatever else he pleases. Afterwards he may study Melanchthon's Commentary on the Romans, and nine on Deuteronomy and on the Galatians ; and also practise elocution. We possess no work wherein the whole body of theology, wherein religion is more completely summed up, than in Melanchthon's Common-Place Book. All the Fathers, all the compilers of sentences put together, are not comparable with this book. It is, after the Scriptures, the most perfect of works. Melanchthon is a better logician than myself ; he argues better. My superiority lies rather in the rhetorical way."

MODEST ESTIMATE OF HIS OWN WORK.

OF his own writings Luther said : " They are but as the scaffolding which serves for a time in the erection of a building ; to be taken down and removed when the edifice is finished.

He frequently expresses himself thus in his conversations and writings ; and it required all the influence and the urgent request of his master, the Elector, to induce him to edit a collection of his Latin works.

He said about collecting his works into volumes : " I set about the task with but little zeal and ardor. There are none of my books which please me, if I except the ' Treatise on the Bondage of the Will ' and ' The Catechism. ' "

There are few who would agree with this estimate of his writings. Luther on the Galatians, for instance, is a precious book for all time.

THE LITTLE CATECHISM.

"THE miserable want which I witnessed formerly, when I was still a visitor, has urged and driven me to give to this Catechism, or Christian teaching, such a small simple form. God help me, what wretchedness have I seen! How ignorant are the common people, particularly in the villages, of all Christian knowledge! And how many of the parochial priests are unskilful and unfit, alas, to teach them! Oh, ye bishops, how will ye answer it unto Christ that ye have deserted the people thus disgracefully?"

COMPULSORY EDUCATION.

"I HOLD that the magistrates ought to force parents to send their children to school. Can they not force their subjects to bear pikes and muskets in time of war? Why not much more then to send their children to school? For a worse war impendeth against the detestable devil, who seeketh to drain all cities and countries dry of all worthy people, until he have extracted the kernel; so that only the empty useless shell of worthless people be left standing, whom he may play with and deceive as he listeth!"

LUTHER AS A MAN OF PRAYER.

IN all his works, begun, continued, and ended, Luther was instant in prayer. Of his habits in this matter, from early years, through his student life, and in private as well as official duties, we have already spoken. But we may here narrate facts connected with some of the most important events of his life, whereby we see how he drew the power from on high by which

alone he could triumph over difficulties so great and foes so numerous.

On the night before Luther had to appear before the Emperor and the assembled potentates at Worms, he went out from his inn alone into the open air, and there, looking up into the silence of the starry sky, he was overheard praying thus:—

“Almighty Eternal God, how poor a thing is this world ! how little a thing will cause the people to stand open-mouthed ! How little and mean is the confidence of man in God ! Do Thou, O Lord, assist me against all worldly wisdom and understanding ; do this, Thou *must* do it, Thou alone ! It is not truly my cause, but Thine own ; I myself have nothing to do here, and with the great princes of this world. But it is Thy cause, which is just and eternal. I rely upon no man. Come, O Lord, oh, come ! I am ready to give up even my life patiently, like a lamb offered, for the cause is just ; it is Thine, and I will not depart from Thee eternally. This I resolve in Thy name ; the world cannot force my conscience ; and should my body be destroyed therein, my soul is Thine, and remaineth with Thee forever.”

Writing to Duke George, four years later (December 22, 1525), says Luther : “I judge that my prayer is more powerful than the devil himself ; if it were otherwise Luther would have fared differently long before this. Yet will men not see and acknowledge the great wonders or miracles God works in my behalf. If I should neglect prayer but a single day, I should lose a great deal of the fire of faith.”

At Augsburg, in a letter from Veit Diedrich, his faithful *famulus*, or body attendant, to Melanchthon, we have a remarkable testimony. It is said that a man is seldom a hero to his own valet ; but thus Veit Deidrich writes about his master :—“I cannot sufficiently admire the doctor's remarkable constancy ; his joy, faith, and hope, in these miserable times. But in these graces he grows daily by means of a most diligent use of the Word of God. Not a day passes on which he

does not devote at least three hours, which are the most convenient for study, to prayer. I was once so fortunate as to hear him pray. But, O Lord, what a spirit; what faith in his words! He prays as devoutly as one who is conversing with God, and with such faith and hope as one who addresses his father. 'I know,' said he, 'that Thou art our God and Father, and hence I am confident that Thou wilt destroy the persecutors of Thy children. But if Thou doest it not, then the issue is Thine as well as ours—yea, the whole matter is Thine. What we have done we have been compelled to do; therefore mayest Thou look to it and defend them.' When I heard him utter these words, in a clear distinct voice, from a distance, my heart burned within me for great joy, because of the familiar and devout tones in which he spoke with God; but especially on account of the confident manner in which he urged promises from the Psalms, just as if he was sure that everything he desired must be done. Therefore I have no doubt that in this matter, which is to be discussed by the Diet at Augsburg, and of the happy issue of which some have already despaired, his prayer will avail very much."

LUTHER'S MANNER AND ATTITUDE IN PRAYER.

A FRIEND of Luther has left an interesting statement about his mien and manner in prayer: "I have often seen the doctor lifting his eyes and hands towards heaven in a remarkable way, either walking or standing, and then heard him pray. Frequently also he would leave his guests at the table, and, retiring to the window, would pray there alone for a time."

To Spalatin he once wrote from Coburg: "I am here like a hermit, and like a land without water. I am unable to produce anything which I consider worth writing to you about, except that with all the might of prayer, with prayerful sighs and groans, I try to reach heaven, and, though wicked, knock at the gate of Him

who has said, ' Knock, and it shall be opened unto you.' "

A man who thus lived in constant communion with his Father in heaven may well be understood to learn "in everything" to make known his requests by prayer and supplication, with thanksgiving. Thus, when attacked by a severe illness, he asked that prayer might be offered in all the churches, and to this fervent prayer he ascribed his deliverance.

To Provost Frederic of Nuremberg he wrote: "Unite with yours in prayer for us; for Satan rages in the world, being not satisfied with having corrupted other souls by means of sects, but intending to destroy us also, both in body and soul." To Amsdorf he wrote: "Pray for the sinner Luther." And so to other friends: "Pray for me who am poor and weak." To John Hessen he complained in the following manner of the persecution of King Ferdinand: "We hear that King Ferdinand and his bailiffs are raging against Christ. But the Second Psalm is their check and our consolation. Let your Church pray for us; for Satan is persecuting us with the united strength of all his forces; for which reason it becomes necessary to unite hands and hearts in fervent prayer, in order that the Lord may tread Satan under His feet."

DUKE GEORGE OF SAXONY.

DUKE GEORGE was one of the most notable persons with whom Luther came in contact. For the new doctrine he had no liking; and had not the slightest sympathy with the religious character of Luther. But he rejoiced in the attacks made on the abuses of the Church, for he would have been a reformer in his own way. When he heard of the great success of Luther in other principalities, Duke George swore, and said, "As my name is called George, so that damned heretical doctrine shall never get a footing in my

country." Of this Luther was informed, and when he heard, he said, with confidence, "As surely as my name is Luther, I shall one day preach in Leipzig." And he did. The sons of George all died before their father, and his brother and successor, Duke Henry, was friendly to the cause of the Reformation, and Luther preached the first evangelical sermon at Leipzig in 1539. A singular and sad incident occurred to one of Duke George's sons, Frederic, the heir apparent. He said to those around him, "My father's conduct towards the evangelists is iron, but when I come to reign mine shall be steel." Luther heard of this, and said, with a smile, "Duke Frederic had better prepare for a happy death." He died soon after, and so also did Hans, another brother, who showed bitter hatred to the truth.

Duke George was very friendly with Lucas Cranach, the painter, although he knew him to be a companion of Luther. Lucas was once sent for to Dresden to execute some paintings. When taking the portrait of the Duke Hans, the old Duke asked him what that runaway monk of Wittenberg was doing. "He writes, reads, and preaches," said Cranach. Luther had recently published a new treatise, the first copies of which were printed without the author's name, or the preface, or imprint. One of these had come into the old Duke's hands. He praised it highly, and showing it to Lucas Cranach, said, "See here, Lucas, you are always praising Luther, as though nobody else could write good German books; but you are mistaken in that as in other things. Just see here! I have a book as good as, or better than, Luther ever wrote." He handed him the book. Cranach happened to have in his pocket a copy bearing Luther's name as the author. He drew it out and showed it to the Duke, who was surprised and mortified, saying merely, "Well, it is a burning shame that the perverted monk should write so good a book."

After leaving the Wartburg, contrary to the wishes of the friendly Elector, in reply to a letter of kindly

warning, especially mentioning Duke George of Saxony, Luther wrote: "It is enough that to please your Electoral Grace I have spent a year in retirement. Well does the devil know that this was through no fears of mine. He saw my heart when I entered Worms. Had that town been filled with devils, I would joyfully have flung myself into it. Now, Duke George cannot even pass for a devil; and I leave it to your Electoral Grace whether it would not be offensive to the Father of all mercy, who bids us put our trust in Him, to fear the anger of this Duke? Did God summon me to Leipzig, his capital, as He summoned me to Wittenberg, I would thither, although (forgive the silly expression) it should rain Duke Georges nine days on end, and each more furious than he."

LUTHER AND A DYING STUDENT.

LUTHER once visited a dying student; for to him it was common to have resort in cases of difficulty or extremity. The good doctor and professor asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied, "Everything that is good, dear father—everything that is good!" Luther, rather surprised, said, "But how can you bring Him everything that is good, seeing you are but a poor sinner?" The pious youth replied, "Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "this is everything good. Then go, dear son; you will be a welcome guest to God."

LUTHER'S POVERTY AND SELF-DENIAL.

LUTHER was poor all through his life. How he had, like other poor German scholars, to beg his bread

in early days, has already been told. When at the University his father helped him with the scanty means he could spare. As professor at Wittenberg his pay was only 200 guilders. He made no money by his books, especially for his translation of the Bible, which enriched publishers and booksellers. When the Elector John the Constant, in 1529, desired to honor him with a share in a productive silver mine at Schneeberg, as a compliment for his translation of the Bible, Luther replied, "It better becomes me to pay the amount of my share with a prayer that the ores may continue productive, and that the product may be well applied." This he confirmed soon after with these words: "I have never taken a penny for my translation, and never asked it." And at another time he said: "If I did not feel such a painful concern for His sake who died for me, the whole world could not give me money enough to write a book, or to translate any portion of the Bible. I am not willing to be rewarded by the world for my labor; the world is too poor for that."

As he took no money for his books, so he charged no fees for his lectures. "It was my intention," he said, "after my marriage to lecture for pay; but as God anticipated me, I have all my life sold no copy of my books, nor read lectures for money; and, if it please God, I will carry this honor to the grave with me."

His manuscripts he always presented freely to his printers, who at that time were also the sellers of publications. They offered him 400 guilders annually for the privilege of printing and selling his books, but he declined the offer, saying, "It would seem like making merchandise of the grace of God. I have enough." Only occasionally he asked for a copy of his books, as a present to a friend.

Melanchthon promised to obtain for him 1000 guilders if he would complete a translation of *Æsop*, which he had begun before being occupied with theological works; but Luther said "his wish was to labor

now only for the diffusion of the Gospel, and to write books for spiritual profit."

All this time it might literally, as well as in figure, be said that though poor, Luther made others rich. Erasmus said this in his epigrammatic way, *pauperum et tenuem Lutherum multos locupletat*, that the poor Luther made the fortune of many others. Not only did this refer to the sellers of his books, but those who opposed him were sure to be rewarded, either with gifts or with lucrative offices and appointments.

Having thus very small fixed income, it may be wondered how he lived; for he had not only his own family and household to support, but he had constantly to be disbursing and giving away money. His wife had a small sum from some fields belonging to her family. Presents were sent to him, often without his knowing whence they came. Thus one year, but it was late in his life, in 1542, when the Elector John the Steadfast caused an assessment to be made for raising a tax to carry on the war against the Turks, he returned his property at 610 guilders. The Elector had specially ordered Luther to be exempted from the tax, but he would not consent to it, saying that he desired to set a good example, and that he had made return of the amount of his income, including gifts from friends. It is very touching to find him thus writing to a friend: "You know I am quite oppressed by my large domestic establishment; for, through my thoughtlessness, I have, during this year, made debts to the amount of more than 100 guilders. I have pledged three silver cups at one place for fifty guilders. Hence it is that Cranach and Aurifaber will no longer take my security, for they observe that I have an empty purse. I have given them my fourth cup for twelve guilders, which they have loaned to Hermann. But while my purse is almost exhausted, and I am even in debt, I am sure that no one will charge me with parsimony or avarice, or faults of this nature."

Certainly none could accuse Luther of seeking worldly wealth or possessions; but his friends blamed

him for not being more careful to provide for his family, for whom he ought to lay up some money. But his answer was, "I will not do this; for otherwise they would be less apt to God or their own efforts, but to the money laid up for them." "The Lord will provide," was his certain belief, both for himself and his family.

CHARITY AND READINESS TO DISTRIBUTE.

WHILE thus showing indifference to gain, and personal contempt for all earthly possessions, he was always ready to help others, even beyond his means. Almost daily he had to receive and entertain strangers. He was obliged to make many marriage presents, and frequent calls to be godfather levied contributions on his slender purse. He, besides, aided his poor relations, and he was obliged to perform numerous journeys on business relating to the cause of religion. Sometimes he had to entertain visitors of exalted rank. Elizabeth, sister of Christian II., King of Denmark, was often his guest for months at a time; and we are not told that she was considerate of the burden thus laid on his slender means. At times we hear of monks or of nuns, escaped from convents, seeking refuge in his house, and some of them turned out ungrateful deceivers. In 1537 he took into his house his relative and countryman Agricola, with his wife and family, and kept them a long time, until he obtained for him a professorship. All these claims pressed upon him, yet he was liberal and open-handed to a fault, considering the position of his own family.

Once a very poor man applied to him for help. He had no money on hand, and his wife was at the time sick. He took the gift which he had made to his last infant, and gave it to the poor applicant. His wife missed the money out of the saving box, and expressed her displeasure; but he meekly replied, "God is rich; He will provide in some other way."

The good Catherine must have often been annoyed by such imprudences. A poor student came once, about to leave Wittenberg, and destitute of funds. With sincere sympathy he deplored his inability to help the young man. On which, observing his deep distress, his eye fell on a silver cup which had been presented to him by the Elector. He looked inquiringly at his wife. Her countenance seemed to say "No." With generous impulse Luther seized the cup, and gave it to the student, who, much astonished, hesitated to accept it. Catherine's looks and signs intimated to her husband not to press the acceptance of it. But Luther, with a great effort, crushed together the sides of the cup, and handed it to the young man, saying, "I have no need for a silver cup. Take it to a silversmith, and keep all you can get for it."

He not only commended poor people to the charitable consideration of the Elector and other authorities, but always set a good example in beneficence. There is still extant a letter of his to the Town Council of Wittenberg in these words: "Dear sirs,—The poor man who bears this note is obliged to leave here, for he can obtain no employment; but he has not the means of going. He is a pious and learned man, and must be helped. You well know that my daily benefactions are not small, and that I cannot afford to do everything; hence I beg of you to let him have twenty gulden. If not so much, give him twenty and I will give ten; if you will not do that, do give the half, and I will give the other half. God will restore."

CONTEMPT FOR WEALTH.

THE enemies of Luther were no strangers to his character of disinterested generosity. At first they hoped he might be bought by money or honor. The Pope asked one of his cardinals why they did not stop this man's mouth with silver or gold!

To which his enemies replied, "This German beast has no respect for gold or honors." "I have never sought wealth, nor glory, nor pleasure," he wrote to Camerarius; and well may the latter say, "In the way in which he kept house, on account of his hospitality, and the multitude of applicants for aid which he had, he never would have been able to bring his family through, if a secret Divine blessing had not from time to time supplied that which was needful." Had he wished to sell his silence, he would have found more than one monarch ready to be the purchaser. This contempt of wealth is noble, and he bore his poverty with courage. He never spoke of it but to make his friends merry at it.

FREELY YE HAVE RECEIVED, FREELY GIVE.

LUTHER, with Dr. Jonas, his attendant, Veit Diedrich, and some students who boarded with him, one day took a ride in the country. Luther distributed alms to the poor who gathered round him. When Dr. Jonas did the same, saying, "Who knows in what way God may return these alms to me?" Luther remarked, smiling, "Just as if God had not given it to you before. Freely we must give—out of pure love, and cheerfully."

Yet he used to say that "whosoever is fond of giving, to him it shall be given." "My dear Catherine," he said often to his wife, "do not grudge giving, if we expect to receive. I knew a woman at Zwickau who herself must now go begging, because she used to slight the poor country people."

HUMILITY AND MODESTY.

AT Wittenberg, Melanchthon had issued an order that all the students should rise when Luther entered to

lecture. Although this was an ancient college custom, yet the humble Luther was not pleased with it, and said, "I wish Philip would give up this old fashion. These marks of honor always compel me to offer more prayers to keep me humble. If I dared I would almost retire without having read my lecture!" How different from the spirit of those who expect people to rise in mark of reverence for them, when they are only ministers of the people, and not having any personal qualities to command such external worship! The worthier a man the more humility he usually has!

A friend proposed to him that he should dedicate one of his writings to Jerome Ebner, a juris-consult of Nuremberg, who was then in great repute. "You have too high a notion of my labors," answered Luther, modestly; "but I myself have a very poor opinion of them. It was my wish, however, to comply with your desire. I looked, but among all my papers—which I never before thought so meanly of—I could find nothing but what seemed totally unworthy of being dedicated to so distinguished a person by so humble an individual as myself."

GOOD-NATURED CONDESCENSIONS.

A HACK-DRIVER, who had brought some distinguished persons to Wittenberg in his carriage, was very anxious to see Luther. "The real Pope," as he said; a name by which the common people often spoke of the great doctor. He went to his house, and knocking, told his wish to Wolfgang, Luther's servant. Luther had just sat down to table when Wolfgang came and said some one wanted to see him. "Who is it?" "A coach-driver, who says, that having come to Wittenberg, he had great wish to see your reverence." "Let him come in," said Luther. Seeing the man stand timidly and awkwardly at the door, Luther rose, invited him to sit down near him,

shook hands cordially with him, and offered him his glass to drink his health—a customary way of showing friendship. After a few kind words Luther dismissed him, saying, “When you return home tell the people you have shaken hands with Dr. Luther, the greatest heretic.” The driver was in ecstasies at his reception, and at the honor shown him; and wherever he went he proclaimed that he had shaken hands and had sat at table with Doctor Luther.

APOLOGY FOR ASPERITY OF LANGUAGE.

BEFORE the assembled Diet of Worms Luther thus spoke of the alleged asperity of his writings: “The third and last portion of my writings is of a polemical character; and herein I confess that I have often been more rough and violent than my religion and my gown warrant. I do not give myself out for a saint. It is not my life and conduct that I am discussing before you, but the doctrine of Jesus Christ. Nevertheless, I do not think it will suit me to retract this more than the rest; since here too I should only be approving of the tyranny and impiety which persecute God’s people. I am only a man. I can defend my doctrine after my Divine Saviour’s example, when the servant of the high-priest smote Him, said to him, ‘If I have spoken evil, bear witness of the evil.’ If, then, the Lord Himself asked to be questioned, and that by a sorry slave, how much more may I, who am but dust and ashes, and may well fall into error, ask to be allowed to justify myself with regard to this doctrine? If Scripture testimony be against me, I will retract with all my heart, and will be the first to cast my books into the flames.”

LUTHER AND ERASMUS.

LUTHER had a high opinion of the learning and wit of Erasmus, but a very low opinion of his character.

He said : " He was poisoned at Rome and at Venice with Epicurean doctrines. He extols the Arians more than the Papists. He ventures to say that Christ is named God but once in St. John, where Thomas says, ' My Lord and my God.' His chief doctrine is that we must carry ourselves according to the times, or as the proverb, ' Hang the cloak according to the wind.' He only looked to himself to have good and easy days ; and so died, like an Epicurean, without any one comfort of God."

" Erasmus appears to see no difference between Jesus Christ our Saviour and the wise pagan legislator Solon. He sneers at St. Paul and St. John ; and ventures to say that the Epistle to the Romans, whatever it might have been at a former period, is not applicable to the present state of things. He is a mere Momus, mocking at everything and everybody, at God and man, at Papist and Protestant, but all the while using such shuffling and double-meaning terms, that no one can lay hold of him to any effectual purpose. Shame upon thee, accursed wretch !"

A pretty decided, and certainly a very true, delineation of Master Erasmus !

With regard to the often-quoted saying ascribed to Erasmus, " I laid the egg, and Luther has hatched it," Erasmus himself says, " This is a joke of the Minorite brethren, and they deserve to be complimented as wits. The truth is, I have laid a hen's egg, but Luther has hatched a very different bird."

Apart from learning and wit, Erasmus appears in a very contemptible light. He was intelligent enough to see the errors and to despise the superstition of the Romish Church ; but had neither courage nor desire to help on religious reformation. He was a trimmer.

PREACH CHRIST.

To Lauterbach, Luther said : " Endeavor to preach God our Saviour, and care not what the world will

say of you. What matter is it to me if people say I know not how to preach? My only fear before God is that I have not spoken of His majesty and wondrous work as I ought."

LOOK TO CHRIST.

WHEN Luther once saw a man much depressed he said to him : "Man, what are you doing? Can you think of nothing else but your sins, and dying, and damnation? Turn your eyes away, and direct them to Him who is called Christ. Cease to fear and lament. You really have no reason for it. If Christ were not here, and had not done this for you, you would then have reason to fear; but He is here, has suffered death for you, and has secured comfort and protection for you, and now sits at the right hand of His Heavenly Father to intercede for you."

PREACHING TO THE PEOPLE.

WHEN the theologians from Suabia and Strasburg assembled in 1537, at Wittenberg, to converse with Luther on the articles of the Holy Communion, Bucer, at the request of several learned men, preached a sermon in the parish church of Wittenberg, and was invited to supper by Luther. At table, when some were talking about the sermon, Luther said to Bucer, "I was very much pleased with your sermon; but I am a much better preacher than you." "Yes," said Bucer, "all who have heard you preach give this testimony, and everybody must praise your sermons." "Not so," Luther replied; "you must not understand this of vain-glory. I know my weakness, and cannot preach such ingenious sermons as you. But when I ascend the pulpit, I see what kind of hearers I have; to those I preach what they can understand.

Most of them are laymen, poor and plain people. But you make your sermons too high, and float in the air. Thus your sermons are only for the learned, and my countrymen here cannot understand them. Every minister ought to see what kind of hearers he has, and whether they understand his preaching, and he should not show his great learning."

Similar counsel Luther gave to Dr. Mayer, whom he thus tenderly admonished when complaining of being unable to preach as ably as some divines: "Loving brother," he said, "when you preach regard not the doctors and learned men, but regard the common people, to teach and instruct them clearly. In the pulpit we must feed the common people with milk; for each day a new church is growing up which stands in need of plain and simple instruction. Keep to the catechism—the milk. High and subtle discourses—the strong meat and wine—we will keep for the strong-minded."

ÆSOP'S FABLES.

WHEN Luther was at the University there were several German translations of the Fables of Æsop, but of a very inferior kind. Instead of simply translating the original, the authors had mixed their own jokes, often of a gross or obscene nature, and thus marred the works. Luther's good taste and sense of propriety being grieved by such a desecration of the old classic fables, he resolved to make a new version. He selected sixteen of the best of the fables, adding suitable explanations and morals, the whole being illustrated by wood engravings. In the preface he says, among other sensible remarks: "Since none will hear and suffer the truth, though none can do without it, we will present it in the attractive colors of a fable; so what they will not be told by the mouth of man, they shall be told by the mouth of animals and even of wild beasts."

It was the same good design which led Charlemagne and our own Alfred thus to teach the people.

After Luther's mind was absorbed in higher subjects, he was urged but did not consent to resume this work of translation. Philip Melanchthon wished him to do so, not only on account of the usefulness of the work, but also because the booksellers would have given good payment for a complete edition of the Fables. Luther, with his usual spirit of self-denial, and impelled by higher motives, resolved to devote all his time and powers to the direct spread of the Gospel by his writings.

We give two examples only of Luther's fables, the first illustrative of the shrewd advice conveyed, and the second showing the translator's anxiety to turn to the best use the stories that he told :—

THE LION AND THE ANIMALS.

THE Lion commanded many animals to pay their respects to him in his den, where there was a horrible smell, arising from the half-consumed flesh and bones. When he asked the Wolf how he was pleased with the royal residence, he answered, "It is a very good situation, but the stench of the place is suffocating!" The Lion was indignant, and, springing upon the Wolf, tore him to pieces.

Turning to the Donkey he asked how he was pleased. Being alarmed by the fate of the Wolf, the Ass thought it best to play the hypocrite, and replied, "Oh, your majesty, the place is beautiful, and the odor delightful!" The Lion knew that he lied, so he slew him instantly.

He then asked the Fox how he was pleased, and how the odor seemed to him. So Reynard answered craftily, "Oh, your majesty, I have such a bad cold; I cannot smell at all!" As though he would say, "It is

not expedient always to reveal whatever we feel ; and we should learn from the misfortunes of others a prudent reserve, and how to hold our tongue ! ”

LAUGHING IN DEATH.

AN aged father was lying on his death-bed, while his neighbors and his sons were standing around him weeping. He opened his eyes suddenly, and laughed three times. They asked him why he laughed, while they were weeping. He replied, “First, I laughed because you dread death ; secondly, because you know you must also die, and are not prepared ; thirdly, because, while you weep, I am going out of trouble and sorrow to eternal rest and joy, and am dying happy.”

“So,” adds Luther, “although we must die, yet we have a God who will help, and a Saviour who will deliver from death. Whether we live or die let us be ever prepared.”

ADVICE TO PREACHERS.

A MINISTER complained to Luther that he could only preach very short sermons, and that if he continued to speak longer he became confused. “Ah ! would that the beloved Paul and Peter were now living !” said Luther. “Wouldn’t you scold and censure them ! For you wish to be already as skilled as they were. You wish to have the harvest and not the first-fruits ! But it is something to advance so far, if it is not permitted to proceed beyond : *Est aliquid prodire tenus, si non datur ultra.* Do your part. If you cannot with satisfaction preach for an hour, preach for half an hour, or a quarter of an hour. You must, of course, not take others for your model, to imitate and follow them. You cannot appropriate to yourself word for word, neither my sermon, nor that of any other

preacher. But in the most simple and the shortest manner set down the plan of your sermon, and the rest commit to God. In all sincerity aim only at the honor of God ; not at fame and the applause of men ; and pray that God may grant you both understanding and mouth, and open the ears of your hearers, and then trust God's directions. For you may believe me, that preaching is not the work of men ; for though I am an old and experienced preacher, yet I am afraid whenever I go to preach.

“ And no doubt you will experience these three things. First, though you have prepared your sermon in the best manner, and fully understand the fundamental subject on which you are going to preach, yet all may vanish and be dispelled like vapor. Secondly, on the other hand, distrusting your own strength and understanding, you will be strengthened by the grace of God ; so that you will be enabled to preach things pleasing to the people, but displeasing to yourself. Thirdly, that, if you have taken hold of your sketch, it will please both you and the people. Therefore pray to God, and trust His direction.”

It will be observed that the advice of Luther applies wholly and only to preaching without notes, which alone was ever tolerated in those times. To read a sermon was a thing unheard of ; nor could the Reformer have ever gained the popular ear but for the voice of the preacher in earnest and eloquent speech.

LONG SERMONS.

DOCTOR POMERANUS, or Bugenhagen, preacher in Wittenberg, was in the habit of preaching very long sermons ; sometimes even to the length of two hours and a half ! Luther in his latter years was obliged to ride in a carriage to the church. It happened one day in winter that he could not remain to the end of the sermon, and rose up to go to his carriage, followed by

some of the students who were desirous to accompany him home. At night Luther invited Doctor Pomeranus to sup with him, and after supper said, "Reverend sir, you spoke too long in church to-day. I could not wait for the close of your sermon." The preacher could not deny this habit; but Luther told him he ought to consider his hearers. Among them there were always some weak and sick persons. And, continued he: "It is not necessary for a preacher to express all his thoughts in one sermon; but he must confine himself to that which is most necessary and useful, and likely to bring good fruits. A preacher should have three principles: first, to make a good beginning, and not spend time with many words before coming to the point; secondly, to say that which belongs to the subject in chief, and avoid strange and foreign thoughts; thirdly, to stop at the proper time. The first two, doctor, you understand well, but the third you have forgotten."

UNDER THE PEAR-TREE.

IN Luther's garden there was a fine pear-tree, under which he loved to sit, and there he told many a thing worthy of remembrance. Antonius Lauterbach was there with him one day, when he asked how he succeeded in the ministry of the Gospel. The preacher complained of his temptation and his feebleness.

"Well, my dear sir," said Luther, "it was just so with me. I had a great fear of the pulpit, but they forced me to preach; first to the friars at Rebenthur. I have fear still, whenever I ascend the pulpit. But you will soon lose this, and become a master. You have more learning than myself and others who are now skilled in preaching. Perhaps you are aiming at distinction, and if so you are sure to have temptations. But you ought to preach solely for the honor of the

Lord our God, and not consider what people will think or say of you."

After some further counsel, he said: "Preaching is your calling. Christ has need of you that by your efforts He may be glorified. Let this be your aim. Your excuses are of no account to me. I had fifteen arguments by which I tried to persuade Dr. Staupitz to exempt me from that call to duty—it was here under this very same pear-tree. At last when I said, 'Doctor Staupitz, it will be my death; I cannot survive a quarter of a year;' he replied, 'Well, in the name of God, should it be so, our Lord has great affairs to transact; and has good use for wise people above also.'"

A SHORT GRACE BEFORE MEALS.

ONE day when Luther, Melanchthon, and Bugenhagen were dining at the house of their friend Cameraarius, they talked about methods of saying grace briefly. Luther said, "*Dominus Jesus sit potus et esus*" (Lord Jesus, be drink and food). Bugenhagen, praying in Low German, said, "Dit und dat, trocken und wat, gesegn' aus Gott" (This and that, dry and wet, bless us, O God). Melanchthon, in a more brief and scholarly way, said, "*Benedictus benedicat*" (The Blessed, bless us)—a form retained in some of our public schools to this day.

CONFLICTS WITH THE DEVIL.

TO Luther Satan was no mere influence or principle of evil, but a real personal foe—the prince of the powers of the air, the ruler of this world—against whom he, as a captain of the Lord's host, had to wage a terrible and constant conflict. The *Diabolus* of Bunyan's "Holy War," the *Apollyon* of the "Pilgrim's Progress,"

was to Luther also a mighty adversary of God's saints and of Christ, the Captain of our salvation.

All through his life, and in all his writings, this view of the enemy of souls is apparent. For instance, when writing to John Hessen, he complains thus of the persecution of King Ferdinand: "We hear that King Ferdinand and his bailiffs are raging against Christ. But the second Psalm is their check, and our consolation. Let your church pray for us; for Satan is persecuting us with the united strength of all his forces. For which reason it becomes necessary to unite hands and hearts in fervent prayer, in order that the Lord may tread Satan under His feet."

Writing to James Probst, pastor at Bremen, on New Year's Eve, 1528, he says: "We are all in good health except Luther himself, who, though well as regards the body, is suffering from the world without, and from Satan and his angels within."

And to Spalatin he writes, "Pray for us, against Satan." A little before he had written to his friend Wenzel Link: "In consequence of your prayer, Satan is troubling me less; nevertheless, continue to pray; do not cease by any means."

If enemies abound and dangers are thickening, it is the Devil who is leading his hosts of evil against the cause of Christ. If there is a time of quiet and of prosperity, it may only be the craft of the Tempter, to cause want of earnestness and of vigilance.

Always, it is more of the Devil than of the Flesh and the World that Luther appears to speak in his spiritual warfare. It was so in his early struggles with sin and with self-righteousness, and in fighting his way to a position of peace and safety through faith in God's righteousness. It was so in the midst of the grand conflict with the potentates of this world, as when he steadfastly set his face to go to Worms, "though there were as many devils there as tiles on the roofs!" It was so in the evening of his life, when sickness and feebleness prevented his maintaining more active conflict for the cause of the truth.

Thus, on an attack of illness, he said : " I have been so furiously assailed of the devil, that my body is consumed ; I almost lost my life, and nobody could comfort me. Every one to whom I complained said, ' I know nothing of such temptation.' But I was not the only one to suffer the spirit of heaviness. Look at King David ; he also endured this temptation." And on another occasion he said, on recovering from an illness, " I shall not die this time, I am certain : God will not strengthen the hatred of the Papists by my death now. He will not give them occasion to rejoice. Satan would be glad to see me dead ; he is constantly treading on my heels, but he will not be gratified, and God's will alone must be done. He controls all things." His dear friend Melanchthon was present when he thus spoke. " Yes," said Philip, " of that we have sure proof, for the very hairs of our heads are numbered." The physician was also present ; and on mentioning a fear that apoplexy might be threatened, Luther remarked, " I cannot think that my sickness is natural. Satan is jealous of me, and hence I am not much concerned about it." One of his letters to Melanchthon concludes in this way : " If I cannot read or write yet, I can think, pray, and fight against Satan ; after that I can sleep, and enjoy myself in playing and singing." And the postscript of the letter is, " Written in a world full of devils, but where Christ reigns in the midst of His enemies."

It may be that, by dwelling upon the fact of the enmity of the devil and his angels, and allowing the idea of active personal conflict habitually to work in his imagination, he came to give an excessive prominence to this Satanic influence. The idea may even have exerted at times a morbid effect upon him ; amounting almost to mental disease, in the eyes of those who knew not the Scriptural ground for his belief, nor understood his spiritual experience.

Hence the learned commentaries and scientific explanations, or the sceptical doubts, and the contemptuous ridicule which have gathered round the stories

or traditions of Luther's conflicts, some of them mere idle legends, such as the story of his throwing the ink-stand in the Wartburg at the devil. If these stories have any basis of fact, these critics say, they are only proofs of a weakly superstitious or a fanatically diseased mind.

But the charge comes with bad grace from those who ridicule all belief, not only in the personal existence and agency of the devil, but who are unable also to understand Luther's belief in the existence and presence of God, in whose sight he ever lived, and wrote, and acted.

Would that there were in our day more of that faith which is the substance of things hoped for, the evidence of things not seen; more belief in the presence of God, the Father, the Son, and the Holy Ghost!

Would that there were less of the Agnostic spirit, the "philosophy falsely so-called," which believes neither in God nor Devil!

LUTHER'S PSALTER.

SOMEONE asked Luther for his Psalter, which was old and ragged, promising to give him a new one in exchange; but the Doctor refused, saying, "I am used to my old copy. A memory for places is very useful, and mine is not so good as it used to be. I can turn to any verse in my own book."

LUTHER'S FAULTS.

IN the character of Luther, as in that of every very noble nature, were great faults as well as great excellences (*magnæ virtutes magna vitia*). Against his morals not even his worst enemies ever breathed a whisper, except in the matter of his marrying, being a

priest and a monk. Alexander, one of the agents of the Pope, when sent to try to reclaim him, was struck by the purity of his life and the soundness of his principles. He said that he lived a good life, and was not given in the least degree to any vice. "Only he is a brute who will not look either to bribes or honors." Erasmus, who in his heart had no liking for Luther, says, "All the world has agreed with us in commending his moral character. With respect to his doctrines there are various opinions; but his morals are universally praised. It is the highest praise a man can have that his enemies even can find no flaw in them for calumny."

The faults of Luther were mainly those arising out of his natural temperament. His vehemence of temper and asperity of language were due to this; and as it is the least defensible part of his character, let us hear his own apology for himself:—"I own," he said to Spalatin, "that I am more vehement than I ought to be: I have to do with men who blaspheme evangelical truth; with wolves and with those who condemn me unheard, without admonishing, without instructing me; who also utter the most atrocious slanders against myself, and against the Word of God. Even the most passive and senseless spirits might be moved to resistance by their unreasonable conduct, much more I, who am choleric by nature, am possessed of very irritable feelings, and of a temper easily apt to exceed the bounds of moderation. I cannot, however, but be surprised whence this novel taste arose, to call everything spoken against an adversary abusive language. What think ye of Christ? Was He a reviler when He calls the Jews an adulterous and perverse generation, a progeny of vipers, hypocrites, and the children of the devil? What think ye of Paul, who calls the enemies of the Gospel dogs and seducers? who inveighs against a false prophet in this manner, 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness'? Why does not Paul gently soothe the impostor, rather than thunder at this rate?"

A mind conscious of truth cannot with easy indifference endure the obstinate enemies of truth. I see that all persons demand of me moderation, and especially those of my adversaries who least of all exhibit it. If I am too warm, I am yet frank and open, in which I think I excel those who always act with artifice and guile."

Melanchthon, in his funeral sermon, refers to these faults of Luther's temper: "Some well-disposed persons have complained that Luther has been more severe than he ought to have been. With these I will not dispute in any way, but answer them in the same words which Erasmus so often used, viz., that because of the greatness of the disease God has given to this age a severe physician. But after He has raised such an instrument against the haughty and insolent enemies of the truth as is described in these words of Jeremiah, 'Behold, I have put My words in thy mouth, to destroy and build up,' they vainly expostulate with God. God neither governs the Church by human counsel, nor does He wish all His instruments to be alike. The contrary is usually the case; so that the more violent the tendency is, either for good or evil, the less is it appreciated by common and timid minds. I do not deny that there is occasionally something sinful in those more violent tendencies, since, in the present infirmity of our nature, no man is entirely faultless. But if a man be a good man and worthy of praise; if, moreover, he fight the good fight in the Church, keeping, as St. Paul says, the faith and a good conscience, he is acceptable to God, and deserving of veneration from men. Such a character was Luther.

COARSENESS OF CONVERSATION.

NEXT to the faults of temper, some critics have condemned Luther for the occasional coarseness of his remarks, both in speech and writing. To this it is

sufficient to say that the standard of taste in such matters was pitched much lower in those days, and that even in courts and palaces there was heard language that would now shock ears polite. In monastic life there was far more freedom if not coarseness of speech, which could not but have influence on all members of such fraternities. Besides this, Luther, in his early years, had none of the advantages of those brought up delicately and with refined surroundings. The charges in this respect have been founded less on anything in his published writings than on traditional stories in the posthumous Table Talk, where there are words which, although they may have been used in the freeness of colloquial speech, ought never to have been put on record.

FAULTS OF DOCTRINE.

A MORE serious charge remains as to the mischief done by Luther's obstinate adhesion to the tenet of Consubstantiation, whereby error has been perpetuated, and the unity of Protestantism prevented. While strongly condemning his opinions and actions in this question, it is impossible to ascribe his position to any but the best motives. It was from a fear of seeming to set aside the authority of the written Word that he adhered to the literality of the expression, "This is My body," *hoc est corpus meum*. In the celebrated discussion with the Swiss Reformer, Zuinglius, the argument came to an end by Luther pointing with his finger to these written words, from which no reasoning as to the spirit of the phrase or its use by analogy (as in the phrases, "I am the door," "I am the true vine") could force him. It was his reverence for the written Word, and no pride or obstinacy, that led him to that error, the fruitful source and origin of many evils then, and down to our own days.

CALUMNIES AND SLANDERS.

THE falsehoods circulated concerning Luther, both during his life and since his death, would exceed all belief, did we not consider the great success vouchsafed to him in overthrowing the kingdom of Satan, whose children have spread these slanders and calumnies, worthy of the father of lies. That he was a drunkard, a libertine, a man given to all vices, and serving his own selfish and ambitious purposes, we might expect to be told. More systematic falsehoods were spread in countries where the influence of his teaching was dreaded. Thus it was reported throughout Italy that he died in horrible agonies, while attempting to receive the holy sacrament during an illness. His body being buried, such fearful noises proceeded from the grave that it was opened, but neither flesh, nor bones, nor grave-clothes appeared; only a stench of sulphur so overpowering as to strike down all who were present!

This lying report actually was printed at Naples, and a copy sent to the Landgrave by a merchant of Augsburg was preserved in the archives of Weimar. Luther reprinted this document, which would be amusing, but for its baseness in deceiving the poor Papists, for whom it was prepared. Luther says: "I have read it joyfully, except those blasphemies wherewith they have blasphemed the Divine Majesty. In every other respect it has given me pleasure to see that the devil and his servants, Pope and Papists, are so fiercely opposed to me. God convert them from the devil! But if it be decreed that my prayer for these sinners unto death shall be in vain, then may God grant that they fill their measure by writing nothing else than such falsehoods, to their own joy and consolation! Let them alone they fare as they willed it. Meanwhile I will see how they will be saved or how they will recant and do penance for all those lies and blasphemies wherewith they have filled the world."

A very common rumor spread was that Luther had a familiar spirit; and even Dr. Eckius stooped to endorse this stupid assertion. He said "He was informed by others of something he could scarcely credit himself, viz., that the monk had concealed in his smelling-bottle a familiar spirit, or a learned demon, who assisted him!" And he thus wrote to the Elector: "Whether Dr. Luther has a demon in his bottle or cowl I know not, nor can any affirm that they heard me say so. But that he carried something about with him, which was attached to his finger by a thread and small silver ring, is a fact, for there was much talk about it."

Spargere ambiguas voces, to use the art of scattering vague reports, and hinting base insinuations, was quite in keeping with the character of Dr. Eckius!

Other falsehoods and calumnies we meet with in popish writings; but enough has been said to expose the spirit of such inventions.

It is pleasant to add that even among his adversaries, especially among the most learned and able of them, there were some who did full justice to the personal character and high qualities of the man whom they feared. Longueil of Mechline, in Flanders—Longolius, as he Latinized his name—being employed by Leo X to write against him, thus speaks in a Latin discourse: "Let me say something of the talents and literary efforts of Luther. His thoughts, expressed as they are with so much candor, have deceived even me. He has attacked the corrupt morals of all classes of society with equal truth and power. He defends with great conscientiousness the rights of the rich against the avarice, covetousness, and ignorance of the mob. Without even having seen him, I regard him as a man who does honor to our age."

Similar testimony has been given by the Jesuit historian Maimburg, and by others who had no love for his doctrines, or sympathy with his actions.

LUTHER AND KNOX COMPARED.

DR. CHALMERS, himself a truly Luther-like man, after describing the grand work of Luther in shaking the power of the papacy, says: "Our own Knox was like Luther; and perhaps, by nature, of a far more firm and hardy temper than he. It was observed of the German Reformer that there was a certain softness and love of ease inherent in his nature; and that he inclined more to the shades of studious retirement than to the high places of the earth; and that he would gladly have sheltered himself in an academic bower from the storms and struggles which his powerful intellect had raised. But his sense of duty for future mankind must have been peculiarly strong and fervent, to bring him into so terrible a conflict against the tendernesses and tremulous and feverish sensibilities of his nature.

"When, however, he did enter the field as a champion of the rights of humanity, his might overcame every difficulty, and he stood forward as the victorious conqueror of ignorance and imposture.

"The Reformer of Scotland was a man of a sterner mood; and by a rigidity of fibre he was better prepared to grapple with the most violent prejudices, and to set himself against the fiercest assailants. It was said of him that he never feared the face of man; and, by his reckless temperament, he was better fitted to defy the scowling royalty and the fierce and turbulent nobility of Scotland.

"These two master-spirits of the Reformation were each calculated to foster the coming light of the true Gospel; the one spread the light over Christendom, the other encountered the boisterous bigotry of courts, and performed the executive part of the Reformation. Luther acted the superior part of the two. By his practical and his powerful intellect he won a powerful victory. By means of the press, Luther did more for the success of a mighty cause than his coadjutor, or,

indeed, than any had before achieved in the history of the world. From his deep, silent, and meditative spirit, an impulse was given to the mechanism of human society, which it never till then received."

LUTHER AND CALVIN COMPARED.

"IN intellect, memory, piety, decision of character, untiring activity, and noble disinterestedness," says Bretschneider, "Luther and Calvin were similar. Luther's mind was more original and creative. After imperfect education in youth, he worked his way, by the study of the Bible alone, rather than by the instruction of others, to the truths which he proclaimed. Calvin was instructed by the best teachers who had preceded him, and he elucidated and systematized the views already arrived at by the leaders of the Reformation. Luther was naturally more vehement than Calvin. His powerful frame, his sensitive feelings and active imagination, sometimes wrought him up to a degree of impetuosity that bore all obstacles before him. Calvin, whose weakly body could not endure much agitation, whose fancy never conquered his judgment, tempered his natural fire, and held it subject to his reflection. Luther was as much a man of feeling as of thought. His emotional nature, his love of poetry and music, determined him more to cheerfulness and good-fellowship. He was in the highest degree sociable; a friend of innocent mirth and playful humor; and the society of his wife and children and friends warmed and softened the affections of his heart when they were embittered or chilled by theological controversy.

"Calvin thought more than he felt. The recreation and amenities of life found in his heart few accordant sympathies. His long-continued bodily feebleness and disorder determined him more to sternness and gravity than to sociableness, a temper to which a childless

marriage may not have contributed a little. Luther was the stronger by character, Calvin by study and reflection."

But let us add what Calvin himself says, in a letter to Bullinger, after the attempt to harmonize their differences of theological statement had failed: "I beseech you, consider well how great a man Luther is; what splendid talents, what courage, constancy, dexterity, and impressive eloquence he has displayed in the overthrow of the kingdom of Antichrist, and the promotion of the true faith. I have often said that, though he were to be harsh in his denunciation of me, yet I would highly honor him, and acknowledge him as an extraordinary servant of God."

"THE SOLITARY MONK WHO SHOOK THE WORLD."

IN his reply to Henry the Eighth of England, Luther says: "My Leader is Christ, and with one and the same blow I will dash in pieces this church and its defenders, who are but one. My doctrines, I am convinced, are of heaven. I have triumphed over them—over him who has more strength and craft in his little finger than all popes, kings, and doctors put together. My doctrines will remain, and the Pope will fall, notwithstanding all the gates of hell, and all the powers of the air, earth, and sea. They have challenged me to war—well, they shall have war. They have despised the peace I offered them—peace shall no more be theirs. God will see which of the two will first have enough of it, the Pope or Luther. Thrice have I appeared before them. I entered Worms, well aware that Cæsar was urged to violate the public faith in my person. * * * The cowards! do they dare yet to hope for triumph? They thought that my flight would enable them to hide their shameful ignominy! It is now known by all the world; it is known that they have not had the courage to face Luther alone."

RECREATIONS.

AT no period of his life Luther had much leisure for what are commonly regarded as recreations. As student, professor, and minister his time was fully engaged, and his mind constantly occupied. In the intervals of public life there were few opportunities for seeking his own pleasures or regarding his own health. Always there were cares and matters of business pressing, and his books and correspondence filled his time. His greatest pleasure was in the home life, and in the training of his children, with his dear wife. Music was the chief recreation indoors, and he always took delight in his garden. From some letters to Wenzeslaus Link we get glimpses of other occasional recreations. In one of these letters he makes reference to some of these. After telling some of his anxieties as to public affairs, he says: "I am glad you have promised me some seeds against next spring. Send me as much as you can spare, for I value them highly. . . . My *famulus* Wolfgang and myself have also commenced turning; but, as we cannot procure the necessary tools here, I herewith send you a guilder, for which you will have the kindness to get us some gimlets and other turning tools, as also two or three screws, which any turner will show you. We have a few instruments, but should like to get some of good Nuremberg manufacture. Now do show me this kindness; whatever you may expend more I will repay gratefully. The reason for which I learn turning is, that if the world should be unwilling to sustain us for the Gospel's sake, we may be able to earn our daily bread, laboring with our own hands."

So that not even the turning was wholly for recreation!

It appears that Link got all these things, for in another letter, dated May 19, 1525, Luther thanks him in the following terms: "We have received the turning tools, the quadrant, the cylinder, and the

wooden clock. We greatly thank you for the trouble you have taken. One thing, however, you forgot—you did not mention how much more you expended, for the money I sent could not have been enough. For the present, we have got all we need, except you could send us some new machinery, which will turn when Wolfgang is lazy or sleepy! The clock suits me perfectly, especially for showing the time to my drunken Saxons, who look more to the bottle than to the hour, caring but little whether the sun, or their clock, or its hand shows wrong."

Although too careless about his own recreation or rest, he gave good advice to his dear Philip, telling him that "we ought not always to serve God with labor, but also with rest and recreation. For this reason He has given us the fourth commandment, and instituted the Sabbath."

PERSONAL APPEARANCE.

IN early life Luther was spare and lean in body, and his frame was more attenuated by privations and austerities. But when, at thirty-five, he began his public career in his warfare against indulgences, and when he appeared at the Diet of Worms, he was in the flower of strength and manhood. Of little more than middle stature, his bearing was erect and his frame strong and muscular. He had a fine, frank, brave-looking countenance, and eyes clear and penetrating as an eagle's. He had a full, sonorous voice, capable of every modulation; so that in aspect, movement, and utterance he was most attractive. The pensive-ness and seriousness of his early days of care and conflict had long disappeared, and he had, ever since his residence at Wittenberg, a cheerfulness, and even joyousness, which endeared him to friends and inspired his students with enthusiasm.

PORTRAIT.

OF the older portraits, the best and most interesting is that by his friend Lucas Cranach, in the monastic habit in which he went to the Diet of Worms.

MEDALS AND INSCRIPTIONS.

BEFORE the close of the seventeenth century, upwards of 200 medals or other memorials in gold, silver, and bronze had been struck in commemoration of Luther and his work. A detailed description of them will be found in a work by Herr Juncker. Most of them refer to particular events in his life and history. Several commemorate his birth and early years. Four of them celebrate the journey to Worms and his appearance before the Diet. Some were designed and ordered by the Elector Frederic, and on these the legends or mottoes are of special interest. One has "*VERBUM DEI MANET IN ÆTERNUM*"—a motto afterwards retained as a banner-word by the princes of the Reformed countries. The initials "*V.D.M.I.Æ.*" were everywhere used, even on the liveries of their servants and retainers. Another medal had the motto, "*CRUX CHRISTI NOSTRA SALUS*," shortened into "*C.C.N.S.*" It would be tedious to enumerate all the designs; but they convey, on the whole, a fine view of the popular appreciation of the work of the Reformation.

In 1617, when the first centenary celebration was held, the old mottoes were revived and new ones added, such as this: "As Moses led Israel out of Egyptian slavery, thus has Martin Luther led us out of the darkness of popery. In the year of Jubilee, 1617."

There are medals also which commemorate the good Elector Frederic and other friendly princes; also

to Luther joined with Melanchthon and other leaders of the Reformed cause. Several celebrate the affectionate wife of Luther, Catherine von Bora.

LUTHER'S ESCUTCHEON.

LUTHER'S coat of arms was circular, with a white rose in the centre, on which was a heart with a black cross upon it. The whole was surrounded with a gold ring, with the words, *In patientiâ' savvitas*—in patience, sweetness. On the reverse were these lines—

Des Christen Herz auf rosen geht
Wenn's mitten unter'm Kreutze steht.

The Christian's heart on roses lies
When at the Cross it moans and sighs.

The following is Luther's own account of this escutcheon, as given in a letter to his friend, Herr Spengler, Town Clerk of Nuremberg:—

HONORABLE SIR, and respected friend, Grace and peace in Christ,—

As you desire to know whether my seal is correct, I give you my thoughts as to what I intend to be engraven upon my seal, as expressive of my theology. The first thing was to be a cross, black, within the heart, having this its natural color, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness.' Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the color of the heart, does not destroy nature—*i.e.*, does not kill, but keeps alive. For 'the just shall live by faith,'—by faith in the Saviour. But this heart is fixed upon the centre of a white rose, to show that faith causes joy and consolation and peace, not as the world gives faith and joy. For this reason the rose is white, not red,

because white is the ideal color of all angels and blessed spirits. This rose, moreover, is fixed in a sky-colored ground, to denote that such joy of faith in the Spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. And around this ground-base is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give spirit unto eternal life. Amen."

ERFURT RELICS.

THE old Augustinian convent where Luther lived, 1508-12, containing his Bible, a portrait, and many relics, was burnt down so recently as 1872.

For an account of this building, and many other places celebrated in the life and times of the Reformer, the reader is referred to Dr. Stoughton's most interesting volume, "The Homes and Haunts of Luther," published by the Religious Tract Society.

PERSONAL TRIALS.

BESIDES the trials connected with his own spiritual experience, and the anxieties of one who had, like St. Paul, the care of all the churches, Luther was subjected to the common troubles of humanity in no little degree. His constitution may have been originally strong, but it had been severely tried in early life by poverty, want, study, and mental anxiety. He had to mourn the loss of relatives and friends, and we have already quoted the account of the great sorrow in the loss of his favorite daughter. He was often oppressed with illness, sometimes seized with acute and dangerous disorder. If it is true that a Christian's faith is

strengthened and its fruits matured by trials, Luther certainly had his full share of this training of experience.

IN PERIL OF ASSASSINATION.

IT was not to be expected that a Reformer like Luther could be free from peril of violent death. By the protection of the Elector, and the watchful care of Ulric von Hutten and other friends, there was less risk of open attack. But several attempts at secret assassination were made. As early as 1520, a man, representing himself as ex-chancellor of the late Emperor Maximilian, came to Wittenberg and obtained a private interview. When alone the man expressed surprise that Luther so readily received him, saying that he could now take his life if so inclined. Luther said that he would, in that case, certainly forfeit his own, as he could scarcely escape. The stranger replied that "though I might have to die for it, the Pope would make a saint of me, and send you to the devil as a heretic."

When Luther heard this, he began to suspect the bad designs of the man. He therefore went to the door and told his servant Wolfgang to be on the alert, on which he returned to his visitor and conversed as before. The man showed no disposition to stay, and, going out abruptly, he left the city and was never seen there again. Luther said afterwards he believed the man was an assassin hired to kill him, but God caused his courage to fail, or so turned his heart that he could do him no harm. The incident suggested greater caution concerning any interview with strangers.

From secret poisoning it was more difficult to be on guard. Several attempts were actually made. In a letter to Spalatin, dated September 11, 1520, he says, "Be careful lest somebody poison the Elector. As to myself, the Papists are trying hard to poison me, so that

Hutten is greatly concerned, and thinks he cannot warn me sufficiently."

In 1520 some Polish bishops bribed a doctor of medicine, promising him 2000 ducats if he would poison Dr. Luther, which he undertook to do. But these bishops mentioned the plot to another doctor, who sent word to Luther by some people of Breslau, in Silesia, giving a description of the doctor Franciscus, who was going to Wittenberg. After nearly a year a certain man who arrived from Prague came, and got an introduction to Luther. He was warned, however, to leave the city, which he did speedily.

Some years after another doctor, a Jew, came and gained access to Melanchthon and Luther, but his designs were also frustrated.

Respecting the danger to Luther from this source, Mathesius writes : " I have often asked him if attempts had ever been made to poison him. ' Doubtless,' he replied ; ' for a person of rank is known to have observed that poison seemed to have no effect upon me. I am sure that on more than one occasion I have taken rank poison, and had severe pain and sickness ; but the Lord ever and again delivered me from this danger.' "

There was no doubt that Luther was in peril from plots, but the good providence of God preserved him till his appointed time had come, and his work was accomplished.

SICKNESSES AND BODILY AILMENTS.

IN the monastery at Erfurt the constitution of Luther was sorely tried, and must have been permanently injured. Of this time he says : " I have indeed kept the rules of my Order with great perseverance and zeal ; I have often been sick and almost dead with fasting ; a persecutor and murderer of my own body I was, for I fasted, watched, wearied, and exhausted myself beyond my strength. We had been brought up under

these human ordinances, which had obscured Christ, and made Him of no avail to us."

In the excitement of the conflict at Wittenberg, down to the time of the Diet of Worms, he had occasional attacks of fever and other ailments, but not of any great consequence, and to be explained by the great exertions and fatigues to which he was subjected. In the confinement of the Wartburg he was troubled by the complaints incident to a too quiet and sedentary life, and his health was restored by the kind management of the Elector, who ordered that he should be forced away from his books, and made to join hunting parties in the forest. This exercise had the desired effect, for he gave up the purpose, expressed in a letter to Philip Melanchthon, of going to Erfurt to consult a physician. In the autumn he was more afflicted, and complains in a letter to Spalatin of being "depressed, sleepless, and wretched in spirit." But he adds, "Thanks be to God! who does not let me go without bearing the dear cross. I would be free from all sufferings if only my digestion were good."

In 1527 there were symptoms of more serious ailment. On rising from his couch he complained of unusual and distressing pain and throbbing in the head, with singing in the left ear; and this continued so long that the physicians had fear of apoplexy. By enforced rest, and by copious perspirations, the immediate danger was removed. His physician, Dr. Augustin, never seems to have attempted the "heroic" treatment, common in other countries in later times, such as venesection or depletion, but kept to milder, and what are termed "expectant remedies." After warm cloths and pillows had been applied to his breast and feet, his body was rubbed, with drinks given till perspiration followed. Dr. Augustin then said, "We will leave him alone now, that he may have rest." After a time the doctor went into the room, and returned with the agreeable report that the patient had perspired freely, and he hoped all danger was over.

Next morning he was better, except that the roaring in his ear continued. In the evening he was able to sit at the supper table with Dr. Jonas and Dr. Pomeranus. To these he remarked, "I must mark yesterday. I went through a very severe trial. The Lord bringeth down to the grave, and bringeth up" (1 Sam. ii. 6). He further remarked that the spiritual attack which he had experienced yesterday was more severe than the bodily attack, and added, "The Lord killeth and maketh alive, for He is the Lord of life and death."

In 1529 he was disabled from lecturing by an attack of inflammation of the chest, probably from having taken a severe cold. This catarrh and coughing we read of in letters during 1533-34.

In 1537 he was ill during a journey, and had to stop at Smalcald, suffering from an attack of what the letters call calculus; but whether it was gout or the more terrible affliction of stone in the bladder is not clear. Luther himself did not expect to recover, and was prepared to die. It was here that the good Elector visited him, and among many other consoling words, said, "If it be God's will to remove you out of this world, be not concerned about your family. Your wife and your children shall be as mine."

In the year 1540 he was infirm with frequent attacks of giddiness or vertigo, also with boils and other disorders. He lived, however, five years longer.

Reviewing these various sicknesses with the aid of the light of modern science, it does not appear that there were very special circumstances in the case. Apart from illnesses caused by colds, fevers, and other ordinary causes, the maladies were such as are common to all who have excessive or continuous exertion, especially in brain-work, without sufficient rest and relaxation. To this we must ascribe the vertigo and ringing of the ears, and also the dyspepsia which troubled him. Depression of mind, with some melancholia and hypochondriasis, naturally would attend such state of health. Probably a full diet, not without Ger-

man beer, and with insufficient exercise, may have affected the liver as well as the stomach. Dr. Brück, the Elector's physician, reported that "he latterly did suffer acutely from the stone." That was in the beginning of 1545, the year before he died. Dr. Brück prescribed for him, and he so far recovered that "he could again walk to church, to the lecture room, and even ascend the pulpit, which he had not been able to do for some time without assistance."

A PRAYER DURING AN ILLNESS.

IN all his attacks of illness Luther displayed unwavering faith in God, and submission to His will. Once when apparently *in extremis* he began to pray thus : "Dear Heavenly Father, if Thou wilt that this shall be my last hour on earth, Thy gracious will be done." He continued, with uplifted eyes and deep devotion, to recite the Lord's Prayer, and the fifty-first and sixth Psalms. Shortly after he began again to pray, and said : "Lord God, who art dear to my heart, Thou knowest how cheerfully I would have shed my blood for the sake of Thy word ; but I am not worthy of the honor, and Thy will be done. If Thou pleasest I will cheerfully die. Only let Thy holy name be glorified, whether I live or die. But Lord, if it were possible, I would desire to live longer only for the sake of Thy holy elect people. But if the hour has come, do as it seems right in Thy sight ; for Thou art the Lord, one in life and death. Thou hast led me into the cause of the Reformation ; Thou knowest it is Thy word and truth. Do not suffer the enemies to rejoice, so that they should triumphantly ask of us, 'Where is their God?' But glorify Thy holy name to the confusion and shame of the opponents of Thy saving truth. Oh, my blessed Lord Jesus, Thou hast graciously vouchsafed to me a knowledge of Thy most holy name. Thou knowest that I believe in Thee, together with the Father and

the Spirit, as one true God, and I comfort myself with the precious doctrine that Thou art our Mediator and Redeemer, who hast shed Thy blood for our sins. Stand by me in this trying hour, and uphold me with Thy Holy Spirit."

After some conversation with his wife and with Dr. Augustin, and with Dr. Pommier, the city pastor, he said, "For me to die would be gain, but to live longer would be necessary for many others. Father in heaven, Thy will be done."

LAST ILLNESS, DEATH, AND BURIAL.

IN 1545 Luther went to Mansfeld to try to settle some disputes that had arisen between the Counts of Mansfeld. He failed to restore peace. A second time in the same year he went, but differences still remained. At last, a third time, at the earnest solicitation of the two brothers, and of other relations concerned in the quarrel, he consented to go once more. He was in feeble health and dreaded the journey, but he could not refuse the call to be a "peacemaker." He started on the 23d January, 1546. His wife parted with him with sad foreboding, as if she had a presentiment she would see him no more. He tried to cheer her, and on the journey he wrote several times. He had a narrow escape from drowning in crossing the Saale during a flood. "Read St. John and the Little Catechism, my beloved Kate, for thou seemest to fear for thy God as if He were not almighty, and could not create ten Dr. Martins, if the old one were drowned in the Saale." The Mansfeld disputants received him with honor, and he succeeded in partially arranging their quarrels; but it was a painful and troublesome business, and his own health broke down.

It was a remarkable providence that brought Luther back to the country of his boyhood, and to the town of his birth, to die. He was born and baptized at

Eisleben, and here, on the 17th February, he was seized with his fatal illness. He had written a few days before with cheerfulness in prospect of returning home, and had even asked Philip Melanchthon to come to meet him. But he soon found that the attack was a serious one, and he prepared for its being mortal. On the 18th he said to Dr. Jonas: "Oh, how ill I feel; I believe I shall remain here at Eisleben, where I was born and baptized." To which Dr. Jonas, and Ambrose the servant, replied: "Oh, reverend father! God, our Heavenly Father, will afford help, through Christ, whom you have preached." Then he, without assistance or support, passed through the chamber into the little room, repeating these words: "*In manus tuas commendo spiritum meum, redemisti me, Domine, Deus veritatis:*" into Thy hands I commit my spirit; Thou hast redeemed me, O Lord, the God of truth.

It is not necessary to repeat all the details of these last hours; but amidst much bodily suffering and oppression, the spirit of the dying saint was supported by faith in his God and Saviour. Many precious things he said, and among them this prayer or meditation was taken down by some who heard it. "Oh, my Heavenly Father, the God and Father of our Lord Jesus Christ; Thou God of all consolation, I thank Thee that Thou hast revealed to me Thy dear Son, Jesus Christ, in whom I believe, and whom I have loved and preached, and confessed, and whom the pernicious Pope and all wicked men dishonor, persecute, and blaspheme; I pray Thee, my Lord Jesus Christ, receive my soul into Thy care. Oh Heavenly Father, although I must leave this body and be taken away from this life, I nevertheless know assuredly that I shall be with Thee forever, and that no one can pluck me out of Thy hands." He afterwards said: "God so loved the world that He gave His only begotten Son, that all who believe in Him might not perish, but have eternal life. And he added the words from the sixty-eighth Psalm, "Our God is the God of salvation, and God the Lord delivers from death."

The last utterance heard from his lips was in response to the question put to him in a loud voice by Dr. Jonas: "Reverend father, do you die in firm adherence to Christ, and the doctrines you have preached?" He answered, so as to be heard by all who were standing round: "Yes, yes!" Not long after he fell asleep peacefully in the Lord; February 18, 1546, Anno Ætatis 63.

We cannot dwell upon the scenes that followed; the crowds that came to see him as he lay on his couch, and in his coffin; the procession to the church, amidst singing, broken with sighs and tears; the services and sermons there; then the removal of the body to Wittenberg; the bells ringing in all the towns and villages, and the people coming in crowds as the funeral cavalcade passed from place to place, the Counts of Mansfeld, with a great retinue, escorting the bier all the way.

At Wittenberg the news had arrived in the night of the 19th, but it was not till the 22d that the corpse reached the city, when it was received by the Elector, and by all the authorities of the State and of the University. At the funeral the whole population, including the magistrates, professors, and students, ministers and teachers, and a great cavalcade of illustrious visitors, about a hundred on horseback, formed the procession to the church, where orations were delivered by Bugenhagen and by Melancthon. The procession reached from the Elstergate through the whole town to the Castle Church. Next to the carriage bearing the bier was one with the widow and some matrons, others following with his sons and relatives and the notables of the city. His body was committed to the earth in the Castle Church, not far from the pulpit where he had been accustomed to preach Jusus, "the Resurrection and the Life."

THE LUTHERAN CHURCH.

IT was against the wish and intention of Luther that a church should bear his name. "I pray you," he said, "leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? my doctrine is not mine! I have not been crucified for any one. St. Paul (1 Cor. iii.) would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, who am but miserable dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions—away with them all! Let us call ourselves Christians, after Him from whom our doctrine comes.

"It is quite proper that the Papists should bear the name of their party; because they are not content with the name and doctrine of Jesus Christ; they will be Papists besides. Well, let them own the Pope, as he is their master. For me I neither am, nor wish to be, the master of any one. I and mine will contend for the sole and whole doctrine of Christ, who is our only Master."

GENERAL ESTIMATE OF LUTHER'S CHARACTER.

SO much has been written about the public life of Luther, as the leader of the Reformation, the enemy of Rome, that we are apt to estimate too lightly the extraordinary excellence of his personal character as a man and a Christian. Mighty in intellect, strong in common sense, eloquent in speech, dauntless in courage, tender in spirit, warm in affection; all his natural gifts and virtues were consecrated to God, and he was as superior to most men in spiritual graces as in intellectual and moral endowments. With faith like that of one of the old prophets or apostles, he exhibited also a humility and self-sacrifice equal to that which

had been seen in the greatest saints and confessors and martyrs. To the authority of Holy Scripture he ever showed the profoundest submission, along with extreme tenderness of conscience. He had deep perception and made clear avowal of all the special doctrines of the Gospel. To him we owe the recovery, after long eclipse, of that great cardinal doctrine of evangelical truth, "justification by faith;" the doctrine of salvation by Christ, not by human merit. This truth was taught to him by the Holy Spirit out of the Word of God, and this gospel of glad tidings he proclaimed anew to the world. Whether in his person or in his work, we can never sufficiently admire the grace of God in him.

THE END.

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